

Federal Council BULLETIN

Vol. XIV, No. 6



June, 1931

THE CHURCH OF THE LIVING GOD

By HUGH T. KERR

Taking Stock of the Church Federation Movement

By ROSS W. SANDERSON

The Triumph of the Defeated

Prize-Winning Essay on Christ and World Friendship

By LEONARD S. KENWORTHY

A JOURNAL OF INTERCHURCH COOPERATION

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

NORTHERN BAPTIST CONVENTION Kansas City, Mo.	June 3-8
GENERAL SYNOD, REFORMED CHURCH IN AMERICA Asbury Park, N. J.	June 4—
ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES Chicago, Ill.	June 20-22
WORLD CONFERENCE ON STEWARDSHIP AND CHURCH FINANCE Edinburgh, Scotland	June 21-26
CONFERENCE—RETREAT ON EVANGELISM Northfield, Mass.	June 24-26
GENERAL CONVENTION, CONGREGATIONAL AND CHRISTIAN CHURCHES Seattle, Wash.	June 25-July 3
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE New York, N. Y.	June 26
CENTRAL BUREAU FOR RELIEF OF EUROPEAN CHURCHES Paris, France	June 29-30
INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION San Francisco, Cal.	July 11-16
WORLD ASSEMBLY OF Y. M. C. A. WORKERS WITH BOYS Toronto, Can.	July 27-August 2
WORLD ASSEMBLY OF Y. M. C. A. WORKERS WITH YOUNG MEN Toronto, Can.	July 27-August 2
WORLD'S CONFERENCE OF Y. M. C. A.'s Cleveland, Ohio	August 4-9
INTERNATIONAL CONVENTION OF Y. M. C. A.'s OF NORTH AMERICA Cleveland, Ohio	August 4-9
GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCHES Alfred, N. Y.	August 18-23
UNIVERSAL CHRISTIAN COUNCIL ON LIFE AND WORK, EXECUTIVE COMMITTEE Cambridge, England	August 22-29
NATIONAL BAPTIST CONVENTION Atlanta, Ga.	September 9-14
NATIONAL COUNCIL, PROTESTANT EPISCOPAL CHURCH Denver, Colo.	September 16—
COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA New York, N. Y.	September 23-24

Table of Contents

VOL. XIV

JUNE, 1931

NO. 6

EDITORIALS I-6

ARTICLES

The Church of the Living God, by Hugh Thomson Kerr	7
Taking Stock of the Church Federation Movement, by Ross W. Sanderson	9
The Christian Speaks to the Jew, by Henry M. Edmonds	10
The Triumph of the Defeated, by Leonard S. Kenworthy	12
Churchmen Favor a New Way to National Security	13
Church Conference of Social Work	14
Northfield to Be Center of Retreat on Evangelism	15
Rochester Churches Cooperate in Dealing with Delinquency	17
"Christ and World Friendship"	18
Iowa Leaders Plan State Council of Churches	18
Slavery Even Yet	19
Research Study in Colorado Coal Industry	20
Continuation Conferences on Home Missions Planned	21
Geneva Offers Courses on Christian World Cooperation	21
Armenian-American Cooperation	22
Missionary Leaders Consider Relations of Christians and Jews	25

DEPARTMENTS

News of Interdenominational Life and Work	28
Among the Best New Books	30

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VOL. XIV, No. 6

JUNE, 1931

THE EDITORIAL OUTLOOK

A Prayer for Family Love

Father,
Grant unto us true family love,
That we may belong more entirely to those
whom Thou hast given us,
Understanding each other, day by day, more
instinctively,
Forbearing each other, day by day, more
patiently,
Growing, day by day, more closely into one-
ness with each other.

Father,
Thou too art love:
Thou knowest the depth of pain and the
height of glory
Which abide continually in love:
Make us perfect in love for these our dear
ones,
As knowing that without them we can never
be made perfect in Thee.

Father,
Bring to full fruit in us thine own nature—
That nature of humble redemptive devotion,
Which, out of two responsive souls,
Can create a new heaven and a new earth,
One eternal glory of divine self-sharing.

From A Book of Prayers for Use in an Indian College

When Faith in God Goes, How Much Else Goes!

JOHN PHILIP SOUSA, probably the outstanding composer of band music in the world, was quoted not long ago in the press as saying that the reason why there are no great musical composers today is because our age believes so little in God. Great music, he apparently implied, requires an atmosphere of faith and cannot be written by skeptics and cynics. And he went on to add that when a tide of faith returns—as he felt it must—we shall have truly great music again.

Mr. Sousa's remark may well serve as a needed reminder that the mood of bored cynicism fatally cuts the nerve of all creative achievement. And that is something that we all need to ponder in this day when so many are trying to persuade us that faith in God makes no great difference in life. The truth is that wrapped up in our belief in God is our belief in the worth and meaning of the universe, of human life and even of ourselves.

Some of the so-called humanists are blind to the final outcome of their surrender of what has always been the heart of religion, but a few of the more drastic are beginning to realize that the ultimate outcome of loss of faith in God is loss of faith even in man. So Joseph Wood Krutch does not shrink from saying: "We have grown used to a godless universe, but we are not yet quite

accustomed to one which is loveless as well. Only when we have so become shall we realize what atheism really means." And Bernard Iddings Bell, commenting on Mr. Krutch's words, makes the acute observation: "Thomas Huxley doubted God a bit but rhapsodized of human love. His grandson, Aldous Huxley, ridicules human love too, and writes long, and horribly tiresome, novels to show that love is only a rather nasty physical appetite which rules us, and fools us in the end."

If God is not—if no moral and spiritual values are inwrought into the scheme of things—then the cynical author of Ecclesiastes had it right when he wrote long ago, "That which befalleth the sons of men is that which befalleth the beasts; man hath no pre-eminence over the beasts—all is vanity." That is why the supreme task of the Church in every age is to help men to have a vital faith in God. On that everything most worth living for depends.

Dr. Robert A. Millikan, surely one of the two or three foremost physicists of our generation, has put all this in a striking paragraph which cannot be recalled too often:

"From my point of view there are two things of immense importance in this world, two ideas or beliefs upon which, in the last analysis, the weal or woe of the race depends, and I am not going to say that belief in the possibilities of scientific progress is the most important. The most important thing in the world is a belief in the reality of moral and spiritual values. It was because we lost that belief that the World War came, and if we do not now find a way to regain and to strengthen that belief, then science is of no value."

A Hopeful Proposal For Limitation of Armaments

THE INTEREST of the American public in the forthcoming World Disarmament Conference appears to be growing. This is as it should be, for the significance of that conference for weal or woe during the decade and more just ahead cannot easily be exaggerated.

But if the United States is to do its part

at the Conference its citizens must study its problems and policies and give strong and intelligent support to a vigorous and constructive program.

Among the important items on the agenda is that of limiting armament budgets. Many nations have expressed approval of this proposal. American spokesmen, however, have thus far rejected it. At the meeting of the Preparatory Commission on November 11, 1930, Ambassador Gibson said: "We have no wish to restrain other nations from adopting any form of limitation they see fit. It is only in so far as it concerns ourselves that I must declare a non-possumus."

The objections raised by Mr. Gibson—that the costs of military material in different lands vary so greatly that a comparison is impossible, that "it is far easier to conceal the application of a dollar than it is the existence of a rifle," and that direct statistical limitation is better than indirect budgetary limitation—do not quite deal with the actual proposal. The sub-committee on Budgetary Limitation stated clearly that no direct comparison of the volume of armaments of different countries on the basis of expenditure figures is possible. Limitation would be based for each country upon its own previous military expenditures. Involved in this would be the disclosure from year to year of increases or decreases in armaments. This information would enable the public opinion of each country to realize the significance of what its own government was doing.

It must also be borne in mind that even if complete statistical limitation of men and material in all branches of service were adopted, but without agreements regarding limitation of budgets, competition could still go forward; for the nation with the biggest purse could far outdistance the others in the quality of its weapons. This would lead to suspicion and fear, and would frustrate two of the primary objectives of the Conference—mutual confidence and

economy. Was one of the real reasons why the spokesman for the United States rejected the principle of budgetary limitation because of a desire for liberty to attain superiority through quality?

Perhaps the most significant reason why budgetary limitation was rejected was one to which practically no attention has been given. In this statement of November 11, 1930, Mr. Gibson said: "We found that . . . for practical reasons into which I need not enter now a convention which provided for budgetary limitation was unlikely to come into force so far as the United States is concerned." Just what these practical reasons are has not been explained. But anyone acquainted with the American Senate can easily read between the lines and infer that what Mr. Gibson and the Department of State fear is that even if the Secretary of State should help negotiate and then sign a treaty providing for budgetary limitation, the Senate would be very likely not to ratify it.

If this interpretation is correct, it would seem to be important for the American people to know it and to develop such a public opinion that the Department of State will be encouraged to keep step with the other nations in this matter.

Military and naval technicians naturally oppose budgetary limitation since it might hamper the development of progressively efficient weapons. But we are convinced that the people want real limitations and rapid reduction in all kinds of weapons and in all military and naval budgets in all nations, our own included. We do not want increasingly destructive and costly battleships, cruisers, tanks, bombs, and poison gas, in any nation. What more effective way is there to stop these expensive and competitive developments than general agreements on budgets?

In all the discussions on armaments the essential thing to keep constantly in mind is that modern developments have rendered

obsolete the old ways of trying to establish national security. No nation today can have real security by arming in preparation for war, for another world war would mean the ruin of all nations. As Mr. Hoover once bluntly put it, another great war would be "the cemetery of civilization." The only genuine security, therefore, is not security *in* war but security *against* war. And that can be achieved only by building up the international agencies for the settlement of disputes and the maintenance of peace.

The Full-Orbed Gospel

THOSE who are critical of the present-day emphasis upon the social meaning of Christianity would certainly be right if a social gospel were to be regarded as some sort of modern substitute for the Gospel that Jesus Christ preached in Galilee. And there can be no doubt that some who use the phrase have so devitalized it as to make it mean little more than an improvement in external conditions without reference to the depths of the inner life or the meaning of the universe and human destiny. Those who think in such terms have no real Gospel at all—only a program of social reform.

To all such we commend the example of Toyohiko Kagawa, the foremost Japanese leader of today both in Christian evangelism and in Christian social service. For him these two great interests have become fused in one indivisible Christian experience. Both flow out of his personal faith in God and his discipleship to Christ. An incident which he told in a recent address discloses the way in which he was led to think of his Christian ministry in social, and not merely in individualistic, terms. He had gathered the slum children into his Sunday schools, but somehow they "did not grow up right." The girls became prostitutes. Many of the boys got into prison. He found that, if they were really to be saved, they must have de-

cent surroundings in which to live. So he set himself to a program of abolishing the slums and raising the living standards of the people. To do so was an integral part of Christianity's mission of salvation.

Summarizing his program, Mr. Kagawa based it on Jesus' first sermon (Luke 4:18-19), saying:

"In the sense in which Jesus Christ used the word, the 'Gospel' means '*emancipation*' . . . His Gospel of emancipation meant five things:

1. Economic Emancipation ("preaching to the poor")
2. Psychological Emancipation ("healing the broken-hearted")
3. Social Emancipation ("preaching deliverance to captives")
4. Physical Emancipation ("recovery of sight to the blind")
5. Political Emancipation ("setting at liberty them that are bruised").

Toward a New Conscience on the Industrial Situation

THE CHURCH, committed by its Founder to the bringing in of the Kingdom of God on earth, cannot be satisfied with any economic arrangements that stand in the way of a growing brotherhood. The Church cannot say with the apparent complacency of a recent spokesman for commercial interests that "the inherent strength of our economic position has been proved." To be true to the spirit of Christ, the Church must put itself in the position of the least privileged. From *their* point of view would it not be necessary to say in this period of appalling unemployment that "the inherent *weakness* of our present economic system has been proved"? From the point of view of those who are suffering most—and this is surely the Christian approach—conditions are intolerable.

With probably seven million out of work through no fault of their own there is, in spite of all the efforts toward relief, an untold amount of human suffering, undernourishment, disease, broken homes, despair, crime, suicide—all attributable to unemployment.

Should not the Church stamp it as a sin against brotherhood that in 1930, when unemployment was severe, the total dividends paid by industrial, traction and railroad corporations amounted to \$318,600,000 more than those paid in the prosperous year of 1929, while at the same time the index of factory payrolls of the Federal Reserve Board showed total wage payments decreased about 20 per cent from the total paid in 1929? Is this brotherhood? If, in many cases, corporation dividends were paid out of surplus or reserves, the principle of brotherhood would demand at least that similar reserves should have been set aside to provide unemployment insurance for the workers in industry. It is the duty of the Church so to arouse the public conscience that those who have income from capital will wish to share economic security with the workers who should be safeguarded against lay-offs, part-time work, or wage reductions. Our industrial civilization needs a new conscience. This is the responsibility of the Church.

Such considerations give force to the timely appeal of the Presbytery of New York to the General Assembly of the Presbyterian Church in the U. S. A. to provide for "A study of the causes and remedies of unemployment, the application of the Christian Gospel and the responsibility of the churches for the same." In its preamble to this recommendation the Presbytery sounded the true Christian note when it said:

"Whereas, our Master, Jesus Christ, both through His teaching and example, holds before us the supremacy of service above personal gain; therefore

"The Presbytery of New York affirms its conviction that the service motive should be given primacy over the profit motive in our economic life.

"Whereas, the burden of unemployment falls most heavily and unjustly upon the wage-earners who are the least able to endure economic hardship; and

"Whereas, only by bearing one another's burdens will we fulfil the law of Christ; therefore

"The Presbytery of New York affirms its belief that there is needed an economic reconstruction of society that will distribute economic goods more in keeping with the principles of justice and brotherhood."

A Noble Gesture by the American Legion

TO OTHER POSTS of the American Legion—and to the churches as well—we commend a noteworthy action of the Lexington Post of the American Legion, designed to promote the spirit of reconciliation more than anything of which we have recently heard. On May 4 this Post gave a dinner to German and Austrian veterans of the World War now residing in New York who have become or are becoming American citizens. Its purpose was to promote moral disarmament and a sense of fellowship. Edward E. Spafford, a former National Commander of the Legion, gave a striking address voicing his convictions as follows:

"The injustices and hates, the direct results of the war, must be obliterated, and any words or actions which may tend to perpetuate them must be destroyed. . . . We want to prevent future wars by eradicating and forever destroying these injustices of peace. If justice cannot prevail in peace, then the horrors of war must always face our people."

Following his address a remarkable resolution was unanimously adopted looking toward a revision of the Treaty of Versailles. Its text is worth repeating in full:

"Whereas, this evening there have met and broken bread men who in the great World War bore arms against each other—each fighting for the cause which our respective countrymen felt to be right; and

"Whereas, we who know that war is demanded only when envy and hate have been engendered by political leaders; and

"Whereas, we of the Lexington Post, 108, of the American Legion know that our fallen comrades who threw to us the torch did not intend it to be a perpetual pillar of hate to be transmitted to children even to the third and fourth generations; and

"Whereas, the only way to prevent the breeding of hate and envy in the minds of the children of Europe is by eradicating the causes thereof; therefore be it

"Resolved by the Lexington Post that we urge either new treaties or the revision of old treaties so that love and friendship may supplant envy and hate in the minds of generations in Europe yet unborn and insure that our children's children may never be drawn into the horrors of another war."

A letter from President Hoover, which added to the impressiveness of the occasion, said in part:

"I am glad to learn that the American Legion is taking the initiative in wiping out the animosities of war by so gallant an action in goodwill as the dinner you are giving this evening for the men who served in the German armed forces and who are now prospective citizens of our own republic."

If the American Legion dares in the name of justice and peace to advocate revision of the Versailles Treaty, which would necessarily involve a thorough reconsideration of debts and reparations, have not the churches also something to say on these urgent moral issues?

Why They Believe in Church Federation

IF THOSE WHO GIVE themselves eagerly to the cause of furthering a larger unity among the churches by patiently building up the practice of inter-church cooperation feel a sense of discouragement at times by reason of their inch-slow progress, they can at least take solid comfort from the increasing evidence that they are on the one most hopeful path. It has been especially encouraging of late to note how many influential voices are bearing testimony to the absolutely central place of the church federation in their own communities. Out of many such recent utterances we single three:

Of the Buffalo Council of Churches Rt. Rev. Cameron J. Davis has this to say:

"The Buffalo Council of Churches, as it seems to me, is a necessary expression of the Church's life today—necessary because our watchword must be unity through cooperation, and necessary also as a clearing house and source of inspiration through fellowship. Our Buffalo Council has been effective in serving both of these ends because its vision is far seeing and its program thoroughly sane. I do not see how organized Christianity in Buffalo could well function without it."

In connection with this year's effort to secure the budget for the work of the Federated Churches of Greater Cleveland, Dr. Philip Smead Bird, pastor of the Church of the Covenant, said to his congregation:

"There is in our city an organization called 'The Federated Churches of Greater Cleveland,' which is attempting to bring together the forces of Protestantism in this metropolitan area in a cooperative movement whose objective shall be the dignifying of the Church of the Living God and the massing together of the now realized and potential possibilities of local Protestantism for the building of the City of Righteousness. This body has done an effective piece of work over a period of many years.

"The Church of the Covenant gladly responds as a church and urges its membership and constituency to realize that there is a task in the building of a greater Cleveland which can only be put through by a tied-together group of hundreds of local churches of every denominational persuasion and theological color.

"If we cannot do this kind of thing locally, we can never hope to get anywhere in a far-flung church unity program."

And in Boston, Rt. Rev. Henry K. Sherill, Bishop of the Diocese of Massachusetts, declared:

"The Greater Boston Federation of Churches is of great value in the development of the spirit of fellowship. We shall never have a united church until we know and understand each other. Mutual confidence can only come through friendship. The Federation, bringing together representatives of many communions without any compromise of principle, brings about a spirit of cooperation and understanding."

Through Methodist Eyes

FROM the *California Christian Advocate*:

"Someone was foolish enough recently to say that the Federal Council of Churches was a steam-roller to flatten out the differences of Protestantism. Now a steam-roller is useful and good in its place. We have seen it crush the gravel in a coun-

try road until it made a beautifully smooth roadbed upon which it was a pleasure to travel. But the idea of a steam-roller, when applied to the differences that exist between Christian people, is not a pleasant one or even an endurable one. The officers hastily explained that whoever used that illustration made a mistake. . . . We can never have unity through force.

"But the Federal Council is doing the one great thing that will promote unity, and it is bringing about cooperation and conference. Led by them, we sit down together, we plan and think together, we face our common problems together, we utter our common convictions together; and, thinking and planning, we are brought into a oneness that we did not realize existed."

From the *Western Christian Advocate*:

"The Federal Council of Churches is composed of over twenty Protestant denominations, which not only sympathetically support it, but at all times commend it for its program and the work it undertakes to do in the name of our common Christianity. Recently, at the meeting of the Executive Committee of the Federal Council in Washington, D. C., many things were said concerning the condition of the spiritual life of America at the present hour. This group, which forms the policy of the Federal Council, is perhaps the most astute of all the different groups leading American church life. Many of them are specialists, and all of them are highly trained. Scarcely anything happens in the world but what it is taken note of by some one of the departments of the Federal Council. Indeed, world observation is one of the duties falling on this group. Nothing of importance fails to attract their attention. They are ever observing and studying."

Concerning recent criticisms in certain circles, with special reference to the study of "Moral Aspects of Birth Control," we shall have a word to say after the denominational assemblies now in session are over.

The Church of the Living God

By HUGH THOMSON KERR

*Retiring Moderator of the General Assembly, Presbyterian Church in the U. S. A.**

"Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isaiah 40:3-5.

ON EVERY hand we hear people say, "We need a revival of old-fashioned religion." I am sure they are right, but I am not sure they know what they mean. An old-fashioned revival means moral housecleaning. It has always meant that and I am not sure that is what the people want. There were people long ago who thought they wanted a revival of old-fashioned religion and to them the prophet spoke: "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Old-fashioned religion means just what this evangelical prophet is talking about. These great metaphors that speak of mountains and valleys and crooked places can have no other than a moral meaning. The prophet is thinking of valleys of deceit and indifference where dark doubts breed, of mountains where prejudices and ignorance lurk like bandits, of crooked places where inconsistency and hypocrisy flourish. These are the barriers that hinder the coming of the Living God.

The task of preparation is difficult. It is not easy to throw up a highway for the Living God when injustice and inhumanity and hypocrisy hold high carnival. Every church faces these hindering barriers. Every missionary comes to a dead stop because of them. In the life of Aggrey of Africa it is all put into one poignant paragraph. He had gone back to his old home in West Africa and there he had seen humanity exploited—a terrible, horrifying picture. After his heart had been torn by what he had seen he goes on to tell how he stood up to address those same people in the church. "I talked patience, domestic virtue, simple honesty and thrift. Then I remembered what I had seen on the road the day before. . . . Then my voice began to quiver. Something was choking me. O Heavens! Shall I preach of bravery, of standing for their rights? That were sheer madness, sin, criminal

in me, for that at present means death and the swift hastening of the studied work of utter extermination of my people, which is already proceeding here and will continue unless Jehovah steps in, unless civilization cries, Stop! I talked about our two greatest friends, God—and the missionaries. Then I talked of Heaven and the streets of gold. . . . They seemed encouraged, both the natives and the missionaries, and they sang with meaning and faith, 'God will take care of you.' "

We have all felt like that and have been on the threshold of closing the doors of the church until the things that are wrong have been made right. But Aggrey was right. He was right, as Jesus was right in dealing with the slavery, the corruption, the social immorality of His day. He was right as the Crusaders were wrong. Think of that crusading Church of the middle ages with its heart hot against the iniquity entrenched in the Holy City, moving out in a military parade to capture the Holy Sepulchre with a sword. That was one of the darkest hours of Christianity. It is easy to turn political reformer, but the coming of the Living God is not made contingent upon the purification of politics but on the purification of the Church. It is to His people God promises to come. The mountains of bigotry and ignorance, the valleys of indecision and apathy, the crooked places of controversy and insincerity are within the Church. Let the Church get rid of its secular spirit and then it can challenge a secular society. Francis of Assisi did not need to argue against secularism. His life condemned it. Let Christians practice meekness and lowliness of heart, and secularism out in the world will be put to shame. Let the Church solve the problem of goodwill within its own fellowship and then it will speak with authority concerning social and racial rivalries.

If Christians fail to find fellowship at the Holy Communion—the true social center of the Church—why should the world wonder at the failure of nations to reach a reconciling agreement? Let the Church find and maintain the secret of peace within its own fellowship and then it can speak with authority on the cruel waste of war. The social order of the First Century did not grow out of Roman politics but out of the Christian Church. It was inside the Church that the problem of slavery found its solution. It was within the fellowship of the Church that secularism was confounded. It was at the Communion Table that rich and poor, bond and free, black and white, male and female found each other to be friends in Christ.

* Part of the sermon preached on May 28 at the opening of the General Assembly.

Into that fellowship were built the folk of alien and rival creeds. Into it were built profane fishermen, revolutionists, grafters, politicians, slaves, Ethiopians, Samaritans, a nameless woman of the street, a thief dying on a cross.

Is it possible that, after all, the real reason why we do not have a spiritual revival is because we do not want it? Oh yes. We want a spiritual awakening but may it not be possible that we want religion but not righteousness, mysticism but not morality, ecstasy but not ethics, spirituality but not sacrifice, sentiment but not justice? We love our dear old mountains. We enjoy our friendly valleys. We are captivated with the windings of our crooked places. We know how to get around the rough spots. We prefer to keep our prejudices. We baptize them into sacred convictions. We do not want our easy-going attitudes to be disturbed. We want peace. We are not in a mood to give up the winding and crooked ways of our ecclesiasticism. We demand loyalty. We glory in the roughness of our individualism. We cling to our prestige and our privileges. We are unwilling to surrender our rights or our traditions. Can it be possible that we are hindering His coming? We remember that it was said of Jesus, "He did not many mighty works there because of their unbelief." Emerson said, "If you lay a straw parallel with the Gulf Stream the Gulf Stream will flow through it" and if we lay the will and mind and purpose of the Church parallel with the will of God, then the very life and power of God will flow through the Church for the healing of the world. Such a Church will not reflect but challenge the conscience of the world. It will not justify the world's morality but sit in judgment upon it. Its prayer will always be, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

We will get nowhere with our missionary programs and our evangelistic movements until the Church itself becomes the instrument of God's revealing power. It is through His presence in His people that salvation will be revealed. The electric current passes into radiancy only through the filament of the incandescent lamp. It is the alluring radiancy of the Church by which the world is drawn into fellowship with God. "And I, if I be lifted up will draw all men." The world cannot be compelled. It cannot be driven. It cannot be legislated or organized into the Kingdom. It must be won. It must be attracted by a glorious Church—not a rich Church, not a big Church, but a glorious Church. The Church is like leaven, like seed, hidden away in the deep, deep silences. We do our best work for the world within the Church. We do most for the social order through our Christian fellowship.

This is God's way. It is the way of Jesus. It is the way of the cross. Jesus felt the shame, the cruelty, the poverty, the injustice, the inhumanity, the sin, of His age more clearly, more keenly than we can ever feel the wrongs that encompass us. Turn to the Gospel record and read. In one short paragraph the evangelist gives us his secret. It is a most dramatic scene. Let us read: "When Jesus drew nigh He saw the city and wept over it." Now read on a verse or two. "And he entered into the temple and began to cast out them that sold, saying unto them, it is written, And my house shall be a house of prayer but ye have made it a den of thieves." Do not miss the inference. Jesus saw the city and wept over it. Then He went forth and cleansed the Church. If the Church had not been commercialized the city would not have been corrupt. That is the message of history. Like Church, like city. Like Church, like civilization.

I can put it all in a sentence. A little lad who had visited the great cathedrals of Europe and had seen the saints resplendent in glorious glass, defined a saint as "A person who lets the light come through." A little lad can beat the best of the theologians. "A saint is a person who lets the light come through," and a Church is a fellowship that lets the divine radiance come through. God pity us if, in a day like this, we turn back the light of the glory of God that shines in the face of Jesus Christ!

"Philanthropy for the Future"

There has just come from the press a book entitled "Philanthropy for the Future; A Long-Range Look at Economic Policies in the Field of Charity," edited by Alfred Williams Anthony, Chairman of the Committee on Financial and Fiduciary Matters, which contains papers given at the Fourth Biennial Conference on Financial and Fiduciary Matters, held at Atlantic City, March 17-19, 1931. This book follows in a series on wise public giving issued from time to time during the last eight years. It particularly raises questions relating to the continuing vitality of charitable organizations, their efficiency and their adaptability to changing conditions. The writers of the papers include Dr. Lewis B. Franklin, Mark M. Jones, Dr. Ernest F. Hall, Pierce Williams, Alfred Williams Anthony, Leroy A. Mershon, Raymond M. White, Francis H. McLean, Dr. Robert L. Kelly, Gerard T. Remsen and Laurence H. Sloan, who are representative, in their several fields, of nearly all the varieties of philanthropic organizations, religious, educational, social and public welfare.

Taking Stock of the Church Federation Movement

A Review of H. Paul Douglass's "Protestant Cooperation in American Cities"

By ROSS W. SANDERSON

Institute of Social and Religious Research

(This analysis was presented at a meeting of the Administrative Committee of the Federal Council on April 24, as a basis for discussion of policies in the extension of state and local federation. Because of its stimulating character, it is here presented to the public. EDITOR.)

DR. DOUGLASS is no free-lance critic, no self-appointed snooper, endeavoring to find holes in the federation armor. His report, specifically requested by the Association of Executive Secretaries, represents literally years of cooperation between investigator and investigated. It is not a cynical brick shied at a persecuted movement, but at worst an uncomfortable mustard plaster left by a diagnostician, pending more adequate therapeutic measures.

I.

Dr. Douglass pays rightful tribute to the outstanding prophets of social Christianity in the generations immediately gone, but says that *the federation movement is now bound in the clamps of current denominationalism*. That the movement's entire existence is denominationally conditioned is obvious. Whether we regard this as wholly a liability will depend upon the degree to which we think denominational attitudes are capable of change. Denominations, like nations, are going to exist for some time to come. The League of Nations is doubtless bound in the clamps of current nationalism. So much the more is it a timely and necessary device, unavoidably opportunistic.

However, the League of Nations has succeeded in breaking loose from the traditions of professional diplomacy. It has made a new and fresh beginning in world affairs. Professional denominational leadership likewise hardly senses the depth of lay response to cooperative effort which so profoundly impresses Dr. Douglass; it has with quite inadequate imaginativeness explored those "realms of larger promise which the rank and file of the Church so stubbornly ascribe to" the federation movement. It has not been able to find—often because it has been unwilling to seek—denominational fulfilment in interdenominational development. Denominational stewardship has sometimes prevented important officials from seeing what has been more apparent to Christians in humbler status. Dr. Douglass suspects that a larger measure of spiritual unity already exists than we are willing to recognize; that our entrenched denominations fail to realize how much common religious culture is already achieved. As denominationalists, in spite of our solemn agreements, do we not as a matter of fact

constantly tend to slip back into the old competitive ecclesiasticism? Are we willing to go as fast and as far as our constituencies will go? Are we setting the pace or are we a drag on the wheels? As partners in a cooperative enterprise do we not all the time remain pretty much absorbed in our private denominational business? Such half-hearted loyalty will never issue in a vigorous or permanent partnership.

Behind this half-heartedness lies the fact that we have not yet adjusted ourselves to the new situation in which we live. The era of church-planting is past. The old geographical frontier has long given way to new social frontiers. The problems of today cannot be met by merely denominational attack. The adequate churching of America demands joint planning. It is no longer just a problem of multiplying churches. Often it means reduction of churches, and always the deploying of common forces to best advantage. Wherever and whenever we put first the religious needs of the community (be it large or small, local or world-wide) rather than the fortunes of our respective denominations, we find it possible to invent and develop self-imposed interdenominational mechanisms by which we can cooperatively utilize our total strength. Thus we capitalize denominationalism, rather than are enslaved by it.

Our denominations, because of their distress at the present state of the world, are also dissatisfied with the present state of the Church. Therefore, let us explain the theory and methods of cooperation patiently and unremittingly in every denominational assembly throughout the land. Let us make it good denominationalism to be interdenominational. Let us reward rather than penalize the community-minded minister. Let us count it a badge of honor to be cooperative; let us consider all parochialism as contrary to the genius of Christianity. And if any of our denominations should even lose its life, what does it matter, if in so doing we find a new cooperative existence?

II.

A second limitation is the movement's *slender support*.

This, too, is a fact, but in the words of Saki, "What to do?"

There are several possible answers.

First, the New Testament does not say, "Wistfully desire, dreamily imagine, and ye shall receive." The New Testament bluntly says, "Ask." We have often received only according to our own measure of the importance of the enterprise. Oddly enough those who have asked the most have secured it most certainly, if not most easily. This larger response has usually been secured on the basis of modern educational methods rather than mere salesmanship. No other procedure will be permanently rewarding.

Second, we might do more with less money and a better theory of procedure. One cannot observe the painful economies of the Home Missions Council or the brilliant achievement of the Chicago Federation of Churches without feeling that a clearing-house type of organization can be operated at a minimum cost

and at the same time at a very high degree of efficiency. We might well think of the denominations as a more definite source of cooperative personnel. The integrating of denominational leadership on every geographical level by a skeleton staff of federation leaders might at once win a larger denominational commitment and get the job done more effectively and economically. In some instances there could be greater output with little or no increase of expenditure. Is not each of the denominations the servant of all? Is there any denomination which, challenged by its sister denominations, would withhold its due contribution of cooperative service? Have the national, state and local experiments along these lines at all discouraged us? Have they not opened up new vistas of cooperative effort?

(Continued on Page 26)

The Christian Speaks to the Jew

By HENRY M. EDMONDS

Minister of the Independent Presbyterian Church, Birmingham, Ala.

(At a recent conference at the Vanderbilt School of Religion, Rabbi Julius Mark and Dr. Edmonds discussed the need for better understanding between Jews and Christians. Following the Rabbi's address, Dr. Edmonds spoke as follows. EDITOR)

FIFTEEN YEARS AGO my church and I found ourselves without a building. Rabbi Morris Newfield offered us immediately the hospitality of the magnificent new Temple Emanu-el. We accepted and appointed a committee to confer with the Temple Emanu-el House Committee as to a practical basis for living together. It was decided that they were to use the auditorium Friday evening and Saturday morning, we Sunday morning and evening. The World War delayed our building and we lived in the same house with our Jewish brethren seven years; and they were as seven days for the love we came to bear one another.

It was in those days that I attended a Passover meal at Dr. Newfield's house—one of the memorable evenings of my life. For two hours, I should say, I sat through the drama of the Exodus played out in symbol, the children in turn asking prescribed questions and the priest-father explaining the hidden meanings. I learned that night why the Jew, without a country, possesses all countries, why uprooted and scattered to the ends of the earth he is still one, why mixed among every people he is still himself distinguishable forever, why there are so few Jewish beggars and prostitutes and broken homes and why the old among them are held in such dear esteem. I saw religion interpreted

as history and history as religion. I saw the family, many yet one, ancient yet flowering and fruiting that hour, tender and beautiful yet strong as life itself.

Our congregations had to separate finally but we said no Mizpah at goodbye: "The Lord watch between me and thee while we are absent one from another" . . . and keep us apart. We eat together from time to time, and when we dedicated our church one of the most valued things that went into it was a pair of seven-branched candlesticks from the Congregation of Temple Emanu-el.

Rabbi Mark, I have a confession to make.

We have made Pharisee a term of unmixed reproach, forgetting that that forebear of yours had some estimable virtues and that if he represented a barren period in the life of your race, we also have had some barren periods. My recollection is that it was Christian theologians who discussed the question as to how many angels could stand on the point of a needle!

We have taught our children to hate you because you crucified Christ, neglecting to implicate the Romans and neglecting to add that by the same process of reasoning we ought to hate New Englanders because they are witch-burners.

We have made the so-called Christian centuries a night of horror for the Jew. In many a state we have

put on you the whole burden of taxation. In Christian castles you have been strung up by the thumbs, scourged, broken on the wheel and left rotting in dungeons to wring from you the hiding places of your treasure. We have huddled you in ghettos and descended upon you with rapine and slaughter, making the name of Jesus a hissing and a loathing to you.

We have invited you here to our land of free and unlimited opportunity, but some of our schools keep you out and some of our hotels say, No Hebrews desired.

We have damned you for the very attitudes which we ourselves have made inevitable. We have robbed you and now criticize you for being secretive. We have driven you together like sheep in a storm and now call you clannish.

We have accused you of materialism, because you have been successful in business. Your prosperity has been an evidence of a mercenary mind, ours an evidence of the favor of God.

We have taken your Bible over and made it ours and said never a word of appreciation of the genius for God which produced it. Through all the Christian centuries our ritual has rested upon yours and in these days of enrichment of worship we discover once more how rich yours is—but no intimation of thanks.

One of the controlling spirits of the world's life has been yours. The Greek gave us thought; the Hebrew, intuition; the Greek, beauty; the Hebrew, duty; the Greek, nature; the Hebrew, God. We speak of the Hebrew spirit, but we have not bowed to you in token of our debt.

We have called peace a Christian attitude, forgetting that it was a Jew who first used those words, which now belong to humanity, about beating swords into plowshares and spears into pruning hooks.

We have described love as a Christian virtue, not remembering that Jesus found sunk in your ancient law His Great Commandment and the second like unto it.

We have appropriated your heroes bodily. We can have no marriages without your Mendelssohn, no story of philosophy without your Spinoza, no anthology of verse without your Heine. Our Victorian age lacks its chief ornament without your Disraeli. And today we have your Brandeis in jurisprudence, your Strauss and Rosenwald in philanthropy, your Flexner and Einstein in science.

We have laid violent hands upon your saints. We stole the massive Moses, the flaming Elijah, the knightly David, and that most august group in all the succession of those who have declared God—the prophets. The mind lifts at the call of their names—Amos, Hosea, Micah, Isaiah, Jeremiah. The rapt John was yours, and that Apostle, who, after the cornerstone was laid, built the Christian Church. He was

yours, in whose face we have seen God supremely. He was born of a Jewish womb, nourished at a Jewish breast, nurtured in a Jewish home, led by Jewish teachers, set aflame at Jewish altars.

Now, an emergency is upon us and we are turning to you for help. We are faced with problems which of ourselves we fear we cannot solve. In our extremity we turn to all men of goodwill.

We have a crime condition in this country which is unbelievable. It strikes at the very root of our Government. The robber barons and the pirates are back. It looks as if authority had failed. Will you help us and let us help you?

We have a race problem, both in this land and in all lands, which some wise men fear may wreck the world. Certainly it is defacing the world from the fair thing that God would have it.

War threatens us. We tremble as we think of what portends in international relations. Can we survive another war? Will not the heart of God turn away from us if we ever allow again the cosmic chaos of armed and ordered hate? All men of goodwill must unite. We appeal to you for help.

Once again the emergency calls us together. We are afraid for our lives unless something is done toward industrial adjustment. Governments and institutions have fallen all about us. Humanity is turned upside down. We are afraid. We turn to you for help.

Rabbi Mark, you are a Jew and I am a Christian. An ocean rolls between us. Let us make it not a barrier but a highway. You must go on saying: "Hear, O Israel, the Lord our God is one Lord." We must chant still: "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." But shall we not together say: "Behold how good and how pleasant it is for brethren to dwell together in unity"; and "Glory to God in the highest and on earth peace among men of goodwill"?

Essay Contest In Church History

Coincident with the publication of "The Story of the Church" by John Clover Monsma, Rae D. Henkle, Publisher, announces a contest for the best essay on the five most significant events in the history of Christianity. Discussion must be limited to 1,000 words. The contest closes June 30, 1931. The first prize is for \$50.00, and there are six other prizes. The committee of judges consists of Dr. Daniel A. Poling, Dr. Walter Russell Bowie, and Rev. John Clover Monsma. Contributions should be sent to the Contest Editor, c/o Rae D. Henkle, Publisher, 381 Fourth Avenue, New York, from whom further information can be secured.

The Triumph of the Defeated

By LEONARD S. KENWORTHY

Earlham College, Indiana

(Prize-Winning Essay on "Christ and World Friendship" under the Zelah Van Loan Award)

WHEN JESUS STOOD on trial before Pontius Pilate, the exponents of two conceptions of world development met face to face. One represented the greatest force of concentrated might that had ever existed. The other represented the incarnation of a spirit of love and brotherhood which reached its peak of perfection in the person of Jesus.

It was a critical moment in world history. The dominant authority of past centuries was challenged by the new principle that not might nor power but mercy and love shall rule the world. Pilate pondered the decision, perhaps sensing the truth of Jesus' idea; but not for long.

The populace, trained in the old conception that fear and force lead to world unity, demanded the crucifixion of this radical who had pronounced love the greatest force in the world.

His cause was apparently lost, His mission a seeming failure. He was condemned to die. Instead of defending His life, His ideals, and His great message to the world, He had meekly accepted the role of "the Love Man" who had preached mercy, kindness, goodwill, and forgiveness, but who lacked the ambition to employ the old method of coercion to conquer the world for His people and His cause.

But the world is full of paradoxes. The statement of Jesus that "he that shall lose his life shall save it" is applicable in its highest sense to His life and work. The spirit of His message lived on. His disciples died violent deaths, thousands of His followers were thrown to the lions or were used as torches in the garden parties of a Roman emperor, but this same scoffing empire adopted Christianity as its state religion; passed it down through the ages, and today the civilized world worships Him as God.

The challenge now comes to us—are we helping to build a world empire founded on the principles which He set forth? Do we feel that Jesus' program is adequate for our modern needs? I once heard a Congressman at a "hearing" in Washington say, "Jesus' program is not equal to our modern world." History reveals many attempts to further unity through tactics other than those propounded by Jesus.

The Church herself from Constantine to Charlemagne used the cross as a talisman of victory in wars for the furtherance of a religion which had been founded on love. In the World War the so-called Christian nations imported their dark-skinned, colonial

"heathen" to aid them in their barbaric murder. Today missionaries are sent to the Orient to preach the gospel of love and goodwill, while gunboats and marines protect them in case of danger.

World friendship will never be brought about by such methods. We Christians of the age must adopt the teachings of Jesus in regard to unity and goodwill. We must relive the forty days in the wilderness with our Master and reconsider the proposed methods for winning the world which Satan so dramatically presented to Him. We must spurn the offer to satisfy the economic wants of the world by turning stones into bread. We must refuse the offer of winning the world by the spectacular method which Satan suggested when he challenged Jesus to cast Himself down from the pinnacle of the Temple. Above all we must realize the significance of Jesus' refusal to become a temporal world-king.

Satan painted a picture of a great future for the Christ if He would only use an army to conquer the nation which was then in control. With His power as King of the world, he could force his ideals on others. But Jesus rejected this method of becoming a ruler because His whole conception of God in His relation to man was contrary to such methods.

Jesus made His decision, and the experience of the centuries has proved Him right. The Roman Empire crumbled, the glory of Napoleon faded, but the humility of "the Love Man" remains a vital force in our modern world. Misguided leaders have followed the trail of fear and force to the end, only to cry with Julian the Apostate, "Oh Galilean, thou hast conquered."

Only recently the representatives of sixty-one nations approached Jesus' methods in dealing with world problems when they signed the General Pact for the Renunciation of War which "solemnly declares in the name of their respective peoples that they condemn recourse to war for the solution of international controversies" and they agree "that the settlement or solution of all disputes which may arise shall never be sought except by pacific means."

Representatives of thirty-five communions recently issued the challenging statement "that the churches should condemn resort to the war system as sin, and should henceforth refuse to sanction it or be used as agencies in its support."

But love will never conquer until it "becomes flesh."

The Christian peoples of the world must live the life of the Good Samaritan, always recognizing the contributions of other races and nationalities.

As parents, these Christian people must teach the youth of today, the citizens of tomorrow, that law and justice instead of resort to war must be the ruling forces in the world. As ministers they must proclaim the gospel of world brotherhood, as teachers they must produce internationally-minded students, as legislators they must enact laws for the furtherance of world peace.

When the Christian nations of the world "shift their national mind-set" from one of obedience to Mars to one of obedience to God, then the new day of world friendship for which Jesus gave His life, will be ushered in.

Jesus is no longer on trial. He never became a military hero, another great world conqueror. He has ever remained the representative ideal of love and goodwill. As true followers of the Christ we must do our share toward ushering in the new era of world friendship.

Churchmen Favor a New Way to National Security

WHILE RECOGNIZING the necessity for reasonable national defense, the Administrative Committee of the Federal Council of Churches, at its April meeting, went on record as believing that the security of the United States is to be achieved more through the strengthening of the institutions of peace than "by perfecting extensive and elaborate war plans for itself alone."

The action of the Administrative Committee was in response to a public invitation from the Secretary of War, as Chairman of the War Policies Commission, to citizens or groups of citizens to express their views on plans for mobilization for war. This Commission was appointed under the authority of the Seventy-first Congress and is made up of several Cabinet officers and members of Congress.

The timeliness of the Federal Council's utterances becomes immediately apparent when it is recalled that, on the very day when publicity was given to its statement, General Douglas MacArthur, Chief of Staff, submitted to the War Policies Commission emergency plans for the mobilization of an army of 4,000,000 men by conscription with no exemptions. These plans were outlined in great detail, providing, among other things, for the setting up of five thousand local selection boards and the registration of all able-bodied men between the ages of eighteen and forty-five. Earlier in the hearings, recommendations were made providing "for the immediate mobilization of the resources of our Nation. That would mean the mobilization of men, money, materials, and food. . . ."

The Federal Council's Administrative Committee believes that the setting up of such a potentially powerful military machine is likely to create suspicion and distrust and so minister, not to real security, but inse-

curety. In accordance with this belief, the Administrative Committee adopted the following resolution:

"In view of the fact that the joint Cabinet Congressional War Policies Commission is holding hearings and that it has stated that it will be glad to listen to the views of all who are interested, the Administrative Committee of the Federal Council of the Churches of Christ in America deems it desirable at this time to reaffirm its action of April 9, 1926, namely 'That any program of war-time conscription should be put into force only by Act of Congress with reference to a specific emergency. The Committee records the strong conviction that whenever human life is subjected to conscription, material resources should be conscripted with equal thoroughness and rigor.'

"The Administrative Committee also makes the following additional affirmations of its convictions:

"1. While recognizing the necessity for reasonable national defense and for maintaining international order and international justice, we believe that the people and Government of the United States should concentrate thought and effort on the development of the spirit and of the institutions essential to world justice, mutual confidence and goodwill, common security, and world peace.

"2. We believe that the supreme need of the world is to make the Peace Pact of Paris thoroughly effective. The United States and all the nations should take every practicable step to accomplish this; and should unitedly stress the functions of the World Court, arbitration treaties and other institutions of peace in the achievement of security. The United States will more surely establish its own security by exalting the significance and authority of the institutions of peace, which will also provide security for all the nations, and by working whole-heartedly for drastic reduction of armaments by all nations, including our own, than by perfecting extensive and elaborate war plans for itself alone. We believe that such plans will create suspicion and fear among the nations of

the world and diminish rather than increase the security of the United States.

"3. We deplore the emphasis being placed by many on the menace of war and the need for expanding preparations for war at a time when the United States holds such a commanding position of power and natural security and is not in the slightest danger from aggression.

"4. We regard the adoption by Congress in times of assured and prolonged peace of detailed and comprehensive plans for the potential, complete and instan-

taneous war-time control by the United States Army of the country's industrial, commercial and transportation systems as fraught with grave dangers to our country."

This statement was transmitted by letter to the Secretary of War.

The present would seem to be a pertinent time to recall the motto engraved on the gold pen with which Secretary of State Kellogg signed the renunciation of war treaty, "If you want peace, prepare for peace."

CHURCH CONFERENCE OF SOCIAL WORK

THE Church Conference of Social Work, organized by the Federal Council of the Churches of Christ in America, will hold its second annual meeting at Minneapolis, Minn., June 14-20, as an Associate Group of the National Conference of Social Work. Several joint sessions are being arranged so as to relate the Church Conference program to those of the National Conference and other Associate Groups, and thus to bring pastors and church workers into fellowship and cooperation with leaders in the field of social work.

Vesper services, open to all, will be held June 14-19 (excepting Wednesday, June 17) at 4:30 p.m. in the Westminster Presbyterian Church. The general theme for the five services is the Spiritual Resources of the Social Worker, with confessional treatment by the several speakers. Dr. Richard C. Cabot, President of the National Conference of Social Work, is to give the opening address on Sunday, June 14, with J. Prentice Murphy of Philadelphia speaking on Monday, Dr. Worth M. Tippy of New York on Tuesday, Dr. Graham Taylor of Chicago on Thursday, and Miss Gertrude Vaile of Minneapolis on Friday.

Discussion topics of the week include The Pastor and Life Adjustment, The Church as a Factor in the Social Work of a Community, The Rural Minister and Social Work, The Church and Unemployment, Religion and Mental Hygiene, Spiritual Effects and Values of Community Chests, and the Church Follow-up of the White House Conference on Child Welfare. The Moral and Educational Problems Arising from a General Dissemination of Knowledge of Birth Control will be discussed at the meeting of ministers on Monday morning.

The Church Conference of Social Work aims to emphasize the spiritual and social aspects of human needs and to range the religious forces more completely behind social service. The objectives are:

"To contribute to the development of scientific methods in the social work of the Protestant churches and councils of churches of the United States;

"To bring church social workers together for acquaintance and discussion of common problems;

"To bring to church social workers the value of the discussions and associations of the National Conference of Social Work;

"To develop understanding and cooperation between churches and social agencies in communities;

"To make religion a greater redemptive force in all social work."

Chester D. Pugsley of Peekskill, N. Y., whose contribution last year made possible the first meeting of the Church Conference, has renewed his appropriation. The Minneapolis Church Federation also is sharing in the expenses of the Conference.

WORSE THAN WAR!

This is the startling title of a pamphlet prepared by the Travelers Insurance Company of Hartford, Conn. It contains impressive statistics concerning the loss of life and limb in automobile accidents during 1930. The justification for the title is found in the fact that while 50,510 members of the A. E. F. were killed in action and died of wounds during eighteen months of the World War, 50,900 were killed in automobile accidents in the past eighteen months! These figures were built up from state reports on motor vehicle accidents and formed the basis of a report presented to the White House Conference. The analysis of the distribution and causes of these deplorable accidents is graphically set forth in a pamphlet obtainable from the above address. It deserves careful study by churches and community agencies.

Northfield to Be Center of Retreat on Evangelism

THE annual Retreat of the Commission on Evangelism will be held at the Hotel Northfield, East Northfield, Mass., June 24-26. An attractive program has been prepared by the Program Committee, appointed at Northfield last June.

Dr. Frederick K. Stamm, pastor of the Clinton Avenue Congregational Church, Brooklyn, has been chosen as a daily speaker for the retreat and will bring three messages. Dr. A. W. Beaven, President of the Colgate Rochester Divinity School, will give two addresses dealing with youth. Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Association, will bring a message concerning evangelism through Christian education around the world. Dr. J. H. Goldner, pastor of the Euclid Avenue Christian Church, of Cleveland, Ohio, will bring six devotional messages.

Each denomination has been asked to send at least five representatives to Northfield. Indications are that the attendance will be widely representative.

The program, as outlined by the Committee, of which Dr. Jesse M. Bader is Chairman, is as follows:

Wednesday Afternoon

June 24
at 1:30

Report from Each Communion on Its Evangelistic Progress

Address—"Strengthening Our Evangelism," Dr. Charles W. Brewbaker

Devotions—Dr. Jacob H. Goldner

Wednesday Evening

June 24
at 7:15

Devotions—Dr. Jacob H. Goldner

Address—Dr. Frederick K. Stamm

Discussion

Thursday Morning

June 25
at 9:00

Address—"The Men of the Church and Evangelism," Dr. L. W. Glazebrook

Address—"Home Visitation Evangelism," Dr. Guy H. Black

Discussion

Intermission

Address—Dr. Frederick K. Stamm

Devotions—Dr. Jacob H. Goldner

Thursday Afternoon

June 25
at 1:45

Address—Dr. A. W. Beaven

Address—"Evangelism through Christian Education around the World," Dr. Robert M. Hopkins

Discussion

Devotions—Dr. Jacob H. Goldner

Thursday Evening

June 25
at 7:15

Devotions—Dr. Jacob H. Goldner

Address—Dr. Frederick K. Stamm

Discussion

Friday Morning

June 26
at 9:00

Deepening the Spiritual Life of the Churches and Conserving New Members; Discussion

Business—Report of Committees

Address—Dr. A. W. Beaven

Address—Dr. Charles L. Goodell

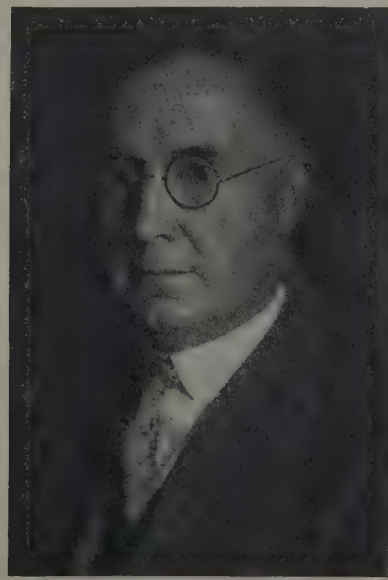
Devotions—Dr. Jacob H. Goldner



ALBERT W. BEAVEN



ROBERT M. HOPKINS



JACOB H. GOLDNER

LABOR SUNDAY MESSAGE

Copies of the Message for Labor Sunday (September 6, 1931) are already available for ministers, council secretaries, and editors. The Message this year is a basic challenge looking toward the abolition of unemployment.

It is suggested that plans be made now for Labor Sunday observance, including the reading of the Labor Sunday Message from pulpits, special sermons by pastors, union outdoor services and special features. Detailed suggestions for Labor Sunday observance and copies of the Labor Sunday Message will be sent on request to the Federal Council's Commission on the Church and Social Service, 105 East 22nd Street, New York. The price of the message is 4 cents per single copy; \$1.00 per 100 copies.

MINISTERS OF TOMORROW STUDY COOPERATION

An itinerary which covered many of the leading theological seminaries of the country, including those as far west as California and as far south as Texas, has just been completed by Dr. Charles R. Zahniser, special lecturer of the Federal Council of Churches in educational institutions. This is the second year in which Dr. Zahniser has been giving a considerable period of time to visiting centers of ministerial training and interpreting to the students the significance of the cooperative movement in the churches.

During Dr. Zahniser's schedule he has traveled over 7,000 miles, visiting 24 institutions and delivering 160 lectures and addresses.

Beginning the first week of February he went to the Presbyterian Seminary at Dubuque, Iowa, and from there to the Pacific coast. In the Far West, he lectured to the students of the Congregational, Baptist and Episcopal seminaries at Berkeley, Cal.; the Presbyterian Seminary at San Anselmo and the Methodist Training School at San Francisco. In Southern California, he lectured at Redlands University and held conferences at Occidental College and the University of Southern California.

On the journey eastward, Dr. Zahniser participated in conferences at the University of Arizona, the Southern Presbyterian Seminary at Austin, Texas, and the Disciples University at Fort Worth. He also lectured at the Methodist University at Dallas, to which he is to return for a two weeks' engagement in June.

In Oklahoma, Dr. Zahniser gave addresses at the State University, the University of Tulsa and the University of Oklahoma City. In Kansas City, he spoke to the students of the Baptist Seminary and the

Methodist Training School. At Vanderbilt University, Nashville, Tenn., he gave lectures for two weeks at the Institute for Rural Pastors.

The itinerary was closed by lectures in Ohio at Hamma Divinity School (Lutheran), the Central Theological Seminary (Reformed), and Bonebrake Seminary (United Brethren).

Reports from all the institutions visited indicate that Dr. Zahniser rendered a most appreciated service. All of them have asked for return dates.

In addition to speaking at educational institutions, Dr. Zahniser also had opportunity to interpret the federated movement to other church groups, including the pastors' conferences held in Berkeley, Cal., and in Nashville, Tenn.

Personal Religion No. 26

"PEACE I LEAVE WITH YOU"

Peace does not mean the end of all our striving,

Joy does not mean the drying of our tears,

Peace is the power that comes to souls arriving,

Up to the light where God Himself appears.

Joy is the wine that God is ever pouring

Into the hearts of those who strive with Him,

Light'ning their eyes to vision and adoring,

Strength'ning their arms to warfare glad and grim.

So would I live and not in idle resting,

Stupid as swine that wallow in the mire,

Fain would I fight, and be forever breasting

Danger and death, forever under fire.

Bread of Thy Body give me for my fighting,

Give me to drink Thy Sacred Blood for wine,

While there are wrongs that need me for the righting,

While there is warfare splendid and divine.

Give me, for light, the sunshine of Thy sorrow,

Give me for shelter shadow of Thy Cross,

Give me to share the glory of Thy morrow,

Gone from my heart the bitterness of Loss.

G. A. STUDDERT-KENNEDY,

(from "The Suffering God," Hodder and Stoughton)

Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz.; 75 cents per C., \$7.00 per M.

Rochester Churches Cooperate in Dealing with Delinquency

DURING RECENT MONTHS in Rochester, N. Y., a new plan has been launched, which should enable the churches to deal in a more helpful way with youthful problem cases, both those who have already come into conflict with the law and those who are in imminent danger of doing so.

The first step was taken in the calling of a conference by Rev. Frederick E. Reissig, Chairman of the Social Welfare Committee of the Church Federation of Rochester and Monroe County. In this conference representatives of the courts and of social welfare organizations came together with representatives of the churches to work out a more effective plan for co-operation in preventive and remedial work.

The response was so vigorous as to emphasize the importance of the problem. Judges, probation and parole officers, the police commissioner, the secretary of the Y. M. C. A., and representatives of other bodies having to do with delinquency problems came together and faced the needs of delinquents from various angles. Judges and probation officers generously recognized that the Church is our main reliance in building up the type of moral character which is the most effective preventive of crime and delinquency. Moreover it was seen clearly that the churches have certain resources in meeting the delinquency problem which have hardly been recognized up to the present.

As the discussion progressed, it appeared that there would be a better chance of success in a large way if Catholics, Jews and Protestants were working together with the courts on these problems. So a second meeting was agreed upon in which these groups were adequately represented. A plan was adopted calling for a central committee to be divided into six sub-committees of three members each, an administrative group to have general oversight of the movement, and five sub-committees—one each for the county court, the city court, the juvenile court, the parole department, and the police department, the latter to work in the pre-delinquent area with people whom the police department regarded as being in danger of falling into delinquency.

Each of these committees meets with representatives of its court or department from time to time, usually with monthly meetings, and since each committee is made up of representatives of the three leading religious groups, it may serve as a clearing-house between the courts and the religious agencies. By way of illustration, take the city court committee. Cases coming into this court in which the help of the religious organizations is desired are immediately referred to members of this committee, Catholics to the Catholic member, Jews to the Jewish member, and Protestants to the Protestant representative. If, for example, the

probation officer has a case with Protestant background, he calls the Protestant representative, who, in turn, makes a call, talks with the individual, counsels with him on his problems, finds out what his previous religious contacts have been, if any, and tries to get him into contact with some church and minister, choosing this pastor on the basis of previous connection, where that can be done, or, failing that, on the basis of proximity or suitability.

Some such cooperative use of the resources of the community is necessary if we are to succeed in our efforts to help offenders. For, if the delinquent is to be restored to society, he needs wholesome activities and relationships almost above all else. He needs to find helpful friends, and to be brought back to a place of respectability—to be given a status in society. It is not putting it too strongly to say that at this point the churches have resources of a unique sort, which have hardly been thought of in this connection. While the judges have their knowledge of the law and their fund of kindness and wisdom gained through experience, and the probation officers have their technique and their professional skill, the churches have a wealth of resources, human and moral, which are not equally available to others.

Moreover, the point is not to be overlooked that the rabbi, priest, or pastor, since he works in the neighborhood where the delinquent lives, is in a position, both personally and through the members and groups of his church, to keep in closer contact with the needy person than any downtown office, however efficient. And when the probation office is under-staffed, as is usual, the point becomes all the more apparent.

Even granted the wisdom of the judge, the skill of the probation officer, and the watchfulness of the police department, there is still a two-fold need which the Church can supply: first the moral and spiritual dynamic for better living, and secondly the friendly contacts which the problem person needs in the area where he lives. Everyone knows that it often happens that, even with good intentions on the part of the offender, he finds it impossible by himself to open the doors to the better life which he would like to enter. But the Church, with goodwill as its foundation, and with its human resources, may rightly be expected to help open these doors. It may not succeed in every case, but it is sure to succeed in some.

This plan has two outstanding merits: first in using the churches more fully in helping those who most need their help; second, in achieving a community-wide basis of friendly cooperation in this effort.

(Prof.) L. FOSTER WOOD,
Colgate Rochester Divinity School.

"CHRIST AND WORLD FRIENDSHIP"

First Project Under the Zelah Van Loan World Friendship Award Comes to an End

LEONARD S. KENWORTHY, of Earlham College, Ind., won the first prize of \$300 in the essay contest on "Christ and World Friendship," sponsored by the Committee on World Friendship Among Young People, a committee instituted by the Federal Council. The first prize in the Latin American section was won by Juan D. Curet, of Comerio, Porto Rico.

Miss Kathryn Gear, of Galloway College, Searcy, Ark., and Richard A. Smith of Los Angeles, Cal., were also winners in the United States section of the contest, and Noe Conejo S., of San Jose, Costa Rica, in the Latin American section. In addition, forty other young people from both sections received prizes of \$10 each. Public announcement of these awards was made on World Goodwill Day, May 18. Young people from thirty-six states in the United States and from Argentina, Bolivia, Colombia, Costa Rica, Cuba, Mexico,

Peru, Porto Rico, Uruguay, and Venezuela participated in the contest.



LEONARD S. KENWORTHY

at Earlham College. Mr. Kenworthy's essay is printed in full elsewhere in the BULLETIN.

The Zelah Van Loan World Friendship Award was established in perpetuity by Mrs. Anna F. G. Van Loan, of Babylon, N. Y., in honor of her husband, Zelah Joy Van Loan. Writing upon the theme, "Christ and World Friendship," the young people participating in this project evidenced a keen appreciation of the part the Christian religion must play if permanent world peace is to be achieved.

Leonard S. Kenworthy, winner of the first prize in the United States section, is the son of Murray S. Kenworthy, a Friends minister of Amboy, Ind., the organizer of the relief work done by Friends in Russia, and for a number of years Professor of Biblical Literature

Iowa Leaders Plan State Council of Churches

THROUGH THE COOPERATION of the National Home Missions Council, the Iowa Home Missions Council and the State Agricultural College at Ames, Iowa, a survey was made of the rural churches of Tama and Marshall Counties. On April 28, at the invitation of President Hughes of the Agricultural College, representatives of eight denominations spent the day at the College receiving the reports of these surveys as presented by Professor W. A. Stacy and the Rev. J. Robert Hargreaves, Field Secretary of the Home Missions Council. The facts brought out by these reports and by the discussions that followed made it evident that the religious situation demanded the formation of an organization that would make it possible for the Protestant churches to cooperate continuously and effectively.

Dr. Roy B. Guild of the Federal Council reported on the convocations of ministers which had been held in several states during the past winter. A Committee on Findings summarized the convictions of those present in a report which was unanimously adopted by the conference. A Continuation Committee was

appointed consisting of the Chairman of the Conference, Rev. P. A. Johnston; the Secretary, Rev. L. Myron Boozer, and the Chairman of the Committee on Findings, Rev. Frank Bean.

The report of the Committee on Findings made the following recommendations:

"That through the efforts already made in that direction and through the Continuation Committee named above, a state council shall be set up which shall have effective official contacts with all denominations, to serve as machinery in all matters of comity and cooperation among the churches.

"That a state convocation of pastors be called at a time and place to be agreed upon through the Continuation Committee. The purpose is to face the whole task of the Kingdom as it appears in Iowa; to become aware of the contributions which are being made and the service being rendered by churches of all denominations; to discover the basic strategy of the Kingdom for Iowa; to create in the mind of the Church a will to cooperate which will provide the support needed by field executives in their endeavors

to inaugurate cooperative activities and projects; to create and set to work machinery for the doing of the things that need to be done along these lines.

"That the Continuation Committee provide leadership in an attempt to utilize the survey of Tama and

Marshall Counties, by calling some sort of central gathering or gatherings in that region where the facts discovered may be brought effectively before the laymen and ministers of the churches and steps taken to correct the weaknesses, oversights and errors shown."

SLAVERY EVEN YET

TO AN APPALLING EXTENT slavery still curses the human race. The disclosures of terrible conditions in Liberia last December came as a shock to most Americans who had believed that that country, set up by American Negroes under the sponsorship of the United States, was a land where Negro rights were securely and faithfully conserved.

Thanks, however, to Secretary Stimson's courageous dealing with that situation, and thanks also to the co-operation of the League of Nations, that small section of Africa is now in line for the final overthrow of slavery.

But much still remains to be done before slavery and forced labor—as bad or even worse than slavery—will be fully overthrown everywhere. To reach this goal the Christian conscience in civilized lands must be awakened, informed and brought into practical action. Here in the United States our people, even church people, know practically nothing of the situation. We hear occasionally of the interest of the League of Nations in this matter. The papers have reported a general Treaty on Slavery completed after several years of study and finally signed by many nations in Geneva in 1926. It was not, however, until February, 1929, that the Treaty was ratified by the United States Senate. There is little popular interest in this matter. Not one person in ten thousand, or more probably 100,000, ever heard of it.

Active leadership in the anti-slavery campaign is found in England. For many years the Anti-Slavery and Aborigines Protection Society has kept faithful watch of the rights and interests of native populations in all parts of the world. It has been keenly alert to the dangers of the encroachments of invading explorers and exploiters from Europe. Its quarterly magazine, *The Anti-Slavery Reporter* (Denison House, Vauxhall Bridge Road, London) is a veritable storehouse of information. Nothing seems to escape the keen eye and mind of the editor and Parliamentary Secretary of the Society, John H. Harris.

Among recent revelations is the active slave trade from Abyssinia into Arabia. It has been investigated by the representative of the French newspaper, *Le Matin*, the report running to twenty-one issues last

May and June, "giving the statements of slave dealers in their own words." The slave dealers, it appears, are Arabs. Auction sales have ceased. But slaves are still "conveyed in large caravan parties and embarked secretly on ships for sale in Arabia." The sufferings of the wretched slaves are described in graphic terms.

These reports have recently been confirmed by a German traveler, Herr Gruehl. Slaves, he is reported to have said, fetch a high price. It is estimated that some 2,000 men and women are sold every year and that hundreds of slaves, especially women, are smuggled yearly and sold on the Eastern side of the Red Sea. He gave grim accounts of slaves being forced along in chains through the morass by merciless drivers. The capture of slaves, declares M. Gruehl, is as easy as ever, and raids are organized, although it is more difficult for the slave traders to get their convoys through the Central Provinces of Abyssinia.

Among the important documents issued by the League of Nations Research Committee is the April issue on "The Suppression of Slavery." This gives a comprehensive view of the situation, devotes several pages to procedures dealing with slavery in Liberia and concludes with the Treaty of 1926 and the Draft Convention on Forced Labor, prepared by the International Labor Organization. This convention was completed in 1930 and is now before the nations for ratification.

It has been estimated that there are today about 5,000,000 slaves in the various lands that still allow slavery. Lovers of humanity believe that the time has come for the civilized nations to take effective steps to put an end to this ancient curse to mankind. Will the Christian conscience of the United States have a part in this program? The new task is to convince enlightened men and women, not that slavery is a monstrous and hideous thing, but that it still prevails over large portions of the earth, and that it can be swept away if the conscience of Christian people in Christian lands can be aroused. The Federal Council of Churches is accordingly now giving careful study to the question as to how the influence of the American church members can be brought to bear on the problem.

SIDNEY L. GULICK.

Research Study in Colorado Coal Industry

FOLLOWING the coal strike in Colorado in 1927-1928, the Federal Council's Research Department, on the invitation of the Ministers' Associations of Denver, Trinidad and Weld County, began a study of the situation in order to discover the causes of recurrent industrial conflict. Owing to the difficulty of the task and to emergency demands upon the Department for studies in other fields, the report was completed only last winter. The results are made available in the issue of *Information Service* for March 14, 1931, which, while not a pronouncement of the Federal Council, is believed to be an accurate statement of the facts. The manuscript of the full report on which the *Information Service* account is based was submitted for criticism to various well-informed persons, including officials of the coal companies and the unions involved, public officials and church representatives.

The study surveys the economic conditions in the industry, freight rates, wages, the struggle for collective bargaining, activities of the militia, the conduct of the strike, the question of violation of civil liberties during the strike and the attitude of the churches. It also describes the labor policies of two leading coal companies because of the special importance of their plans of industrial relations.

The report was presented at a conference held in Denver on March 14, 1931, under the joint auspices of the Denver Ministerial Alliance and the Colorado-Wyoming Social Science Association. James Myers, Industrial Secretary of the Social Service Commission, represented the Research Department in the presentation of the report, and representatives of the Colorado Fuel and Iron Company, the Rocky Mountain Fuel Company, the State Federation of Labor and the Industrial Workers of the World were invited to comment on the report and to state their own points of view, the purpose of the conference being wholly an impartial examination of the facts and an effort at such an understanding of causes as might indicate preventive measures against future industrial conflict. Only Merl D. Vincent, Executive Vice-President of the Rocky Mountain Fuel Company, and A. S. Embree, a member of the Industrial Workers of the World who was one of the strike leaders in 1927, responded to this invitation.

The treatment of the report by some of the papers illustrates the frequent difficulty of securing adequate and impartial press reports of a document in which every effort has been made to be impartial and fair and to present the facts as found whether favorable or unfavorable to any or all the parties involved. The

Denver Post, by selection of certain sections of the report, made it appear wholly favorable to the operators throughout, while on the other hand *Labor's News* (the Federated Press) presented an extremely distorted interpretation of the report, drawing the most damaging conclusions about the operators without supporting evidence, and omitting all mention of those sections of the report which presented favorable aspects of labor relations in certain companies.

While in Denver, Mr. Myers met with the Civic Affairs Committee of the Ministerial Alliance and submitted to them a plan for an industrial program for Colorado churches, indicating ways in which he felt the churches might function constructively in building for industrial justice and peace. He also spoke before the Denver City Club, the Young Women's Christian Association, the Social Science Association, and the Open Forum of Grace Community Church.

Southern Ministers Unite in Convocation

The first All-Southern Convocation of Ministers was held in Nashville, Tenn., April 15-17. The initiative in calling the convocation was taken by the Tennessee Home Missions Council. Dr. William R. King, of the Home Missions Council, and Dr. Roy B. Guild, of the Federal Council, assisted in making arrangements and took part in the program. James Myers and Dr. Charles R. Zahniser of the Federal Council were also on the program for addresses on the Church and Industry and Case-Work in Evangelism, respectively. The convocation took advantage of the Cole Lectures being delivered at Vanderbilt University by Dr. John R. Mott. Dr. Ivan Lee Holt, pastor of St. John's Methodist Church, St. Louis, Mo., was the convocation preacher. He gave addresses on the following subjects: "The Creative Church," "Is It Twilight or Dawn?" and "Why I Wish to Remain in the Ministry." The sane optimism of these addresses and the earnest spirit of the speaker brought renewed courage to the delegates.

One very intense service was the combined convocation and university chapel service, when addresses were given by Rabbi Julius Mark, of Nashville, and Dr. Henry Edmonds, pastor of the Independent Presbyterian Church of Birmingham, Ala., on the same subject, "Religion and Goodwill." Dr. Edmonds gave a thrilling presentation of what civilization has acquired

from the Jew for which thanks have not been given. Dr. Hermann N. Morse, Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A., reported facts about the churches of Ten-

nessee that had been revealed by survey work, presenting a strong challenge for cooperation.

It was voted to make the convocation an annual event.

Continuation Conferences on Home Missions Planned

A FOLLOW-UP PROGRAM of the Home Missions Council, with the cooperation of the Council of Women for Home Missions and the Federal Council of Churches, will carry down to the churches, through a series of continuation conferences, the findings of the North American Home Missions Congress and the results of the specific studies of the Five-Year Program. The purpose is to arouse the churches to the magnitude, importance and urgency of the home missions enterprise. It is felt that there is need for such a series of conferences in order to provide a new interpretation of the task of home missions to the general membership of the Church.

It is believed, too, that it is time for a forward movement in home missions. For twenty years organized Christianity has made too modest progress. It has hardly more than held its own with the increasing population. The findings of the North American Home Missions Congress in Washington say: "In recent years, in most of our mission boards, declining incomes have forced curtailment of work and the practical abandonment of all ideas of immediate ad-

vance. For a century the Church in America labored under the conviction that it must expand and press on. If that sense of imperative need has been lost, we must recreate it in the Church."

The Five-Year Program has been re-studying the fields and re-evaluating the programs, methods and organizations of home missions. It is now time to give these findings from the field and of the Home Missions Congress to the Church. This is to be done through the proposed series of continuation conferences.

These are to be two-day conferences, under the auspices of local city and state home missions councils and councils of churches. The Home Missions Council will secure a strong team of speakers from the denominational national boards, who, with local leaders, will provide the program.

The local organization will be expected to make all necessary arrangements for the meetings and will be chiefly responsible for the promotion of the conferences and for securing delegations from the churches of the area.

Geneva Offers Courses on Christian World Cooperation

TO THE COMMON QUESTION, "Why don't the churches get together?" the answer can truthfully be made that they are getting together in many more ways and to a greater extent than any but a very few well-informed individuals realize. Because knowledge of what the churches are doing together interdenominationally and internationally is not as widely diffused as it ought to be, Dr. Keller, General Secretary for Education and Extension of the Universal Christian Council for Life and Work, has organized in Geneva a special series of courses on what is known in Europe as "the Ecumenical Movement." Under this generously inclusive term are to be considered the various aspects of church cooperation on a wide international scale. The instructors in these courses are to be members of the staff of the Life and Work Movement, representatives of the various Christian organizations in Geneva, experts from the International Labor Office, and other organizations as well

as professors on leave or lecturers at the Institute des Hautes Etudes Internationales.

Foreign missions are a part of that picture as the enterprise is increasingly coordinated under the International Missionary Council which has its Geneva office in the same building with the World's Committee of the Y. M. C. A. and the Universal Christian Council. The "Inner Mission" organizations on the Continent are a part of that picture and embrace mainly what would be known as home missions in America. The Faith and Order movement, associated with the name of Lausanne; the World Alliance for International Friendship Through the Churches; the World's Sunday School Association; and a number of similar bodies bear witness to the growing effectiveness of unifying forces that have been at work for only a relatively short time.

In the courses which Dr. Keller has outlined, account is taken of the inner as well as the outer aspects

of these significant forces which are definitely changing the expression of religious life in our day. Their history and development are traced and relationships made clear. The thought of the course gradually converges, as one would expect, upon the two most widely representative church union movements of modern times: Faith and Order—in the realm of theology,—and Life and Work—in the social application of Christianity.

Inasmuch as Geneva, with its more than fifty international organizations of all kinds, is increasingly the goal of students from all of Europe, America, and the rest of the world, it is obvious that a start should be made in providing suitable means for those inter-

ested in the Christian religion to know of the most important trends in the world life of the churches. Readers of this BULLETIN who are contemplating a visit to Geneva will do well to communicate with Dr. Adolf Keller at 2, Rue Montchoisy, Geneva, or with the Commission on Relations with Churches Abroad 105 East 22nd Street, New York, for fuller detail concerning the possibilities of the study courses here mentioned. They are to be given in the spring and in the fall if the registration justifies it, under the joint patronage of the autonomous theological faculty of Geneva and the Ecumenical Committee for Research, composed of representatives of all the Christian organizations in Geneva.

ARMENIAN-AMERICAN COOPERATION

THE Training School in Antilyas, Syria, which the Near East Foundation opened in the fall of 1930, is a demonstration of Western ideals of education for leadership applied to Eastern conditions. It was established in answer to an appeal from Christian Armenians in Syria who saw their ancient church—one of the oldest in Christendom—dying for want of leadership. The school is the only indigenous institution in Syria preparing Armenian boys to teach and preach among their scattered people. Through this school, the Foundation is cooperating with local Armenian religious leaders to preserve the traditions of their race and at the same time is interpreting to them modern experience in religious education, social welfare and educational methods.

When the Armenians found refuge in Syria, they immediately set about rebuilding as best they could the order of life they knew. Little churches made of packing boxes soon rose amid their squatters' camps and in rural villages where the most courageous have taken up farming. They proclaim that the refugees still cling to the faith of their fathers.

As Syria has no public school system and less than 11 per cent of the nation's children get elementary education, the refugees must maintain their own schools. Elementary schools are conducted during the week days in the little church buildings. But the churches and schools are in untrained hands. Pastors and teachers, always leaders among the Armenians, were the first victims of war, and in that wholesale destruction of life and property every training center also was destroyed. For sixteen years no new pastors or teachers have been trained.

Antilyas Training School is selecting its students from among the ambitious and talented refugee and orphan youth who qualify in character and ideals. Forty have been enrolled this first year. The number will be increased yearly as resources are available. The graduates will go to the farm-villages and refugee camps, where they will teach their people better standards of living and help them to win a permanent, peaceful home in Syria.

The school is under the spiritual guidance of the venerable and beloved head of the Armenian Church in Syria, Sahag II, known to his people as the Katholikos of Sis. An especially appointed American Committee, with Dr. Robert E. Speer as Chairman, sponsors its policies. Dr. Speer was elected by the Committee on Cooperation in the Near East to represent that body; M. Karagheusian and Vahan M. Jurkjian represent Armenians living in the United States; Barclay Acheson and Harold C. Jaquith, the Foundation.

Two American educators assure the promulgation of Western methods and ideals: Rev. Shahe Vartabed Kasparian, an orthodox Armenian, a graduate of the Episcopal Theological Seminary at Cambridge, Mass., and Rev. Theodore A. Elmer, a graduate of Princeton Theological Seminary, who has had a long teaching experience in the East.

Cooperating with the school is Levon Zenian, a representative of the World's Sunday School Association in Syria, who is imbued with the desire to give his compatriots the teaching methods in religious education and character training he observed in American Sunday schools.

WELCOME TO GREEK ARCHBISHOP

Church leaders of America have indicated a growing interest in the Greek Orthodox Churches in our country, and this interest has notably increased with the coming in recent months of the Bishop of Corfu

to become Archbishop of the Archdiocese of North and South America.

Representatives of sixteen denominations lunched together recently at the invitation of the Commission on Relations with Churches Abroad and learned from Dr. William C. Emhardt and Darius A. Davis of Geneva about the eminently cooperative work



ARCHBISHOP ATHENAGORAS

which Archbishop Athenagoras has done. He has had in past years a good deal of personal contact with American church leaders and was a notable figure at the Helsingfors Conference of the Y. M. C. A. In a very definite and friendly way he has shown his desire to come into Christian fellowship with the churches through the Federal Council and has made a formal call upon the secretaries.

Like his fellow-churchmen in Southern Europe, the Archbishop is in warm sympathy with the "Life and Work" movement and looks forward to the closest identification with this expression of the fundamental unity of the followers of Christ.

A POPULAR PETITION ON DISARMAMENT

City and state councils of churches, denominational peace committees, ministerial associations, local churches, missionary organizations, adult Bible classes, and other church bodies are being invited to cooperate with the Commission on International Justice and Goodwill in securing signatures to the Federal Council's disarmament petition.

The Commission is hopeful that tens of thousands of the Christian people of the Nation will endorse the proposals advocated in this petition. Addressed directly to the President, the petition reads:

"We, Christian citizens of the United States, residing in . . . , believe that the renunciation of war as an instrument of national policy and the pledges by our Government and fifty-seven other nations to seek only methods of peace in the solution of controversies have laid sound foundations for the success of the forthcoming World Disarmament Conference.

"We believe, Mr. President, that the success of the Disarmament Conference depends in no small degree

on the spirit and policies of the United States at that Conference.

"We therefore respectfully and earnestly petition you to select for that Conference the strongest possible delegation of outstanding civilian leaders (with such technical advisers as may be necessary), who are qualified to take an active and constructive part in promoting the spirit of goodwill and the mutual confidence which are essential to the success of the Conference.

"We respectfully suggest that our national policy at the Conference shall include:

- "1. Unceasing emphasis on the moral obligations of the Peace Pact.
- "2. Actual reduction of all armaments.
- "3. Limitation and progressive reduction of military budgets.
- "4. Immediate abolition by all governments of preparations and appropriations for poison-gas and disease-germ warfare.
- "5. Establishment of a Permanent Disarmament Commission to supervise the observance of the disarmament agreements."

Copies of these petitions are now available at the Federal Council offices, 105 East 22nd Street, New York.

Face Tasks of Religious Press

Forty editors of the religious press assembled in Washington on April 28 and 29 for the largest and most enthusiastic conference that this group has known. The occasion was the annual meeting of the Editorial Council of the Religious Press, which is held under the auspices of the Federal Council of Churches and which for several years has been bringing the representatives of the various denominational journals around the table to consider their common problems.

Under the guidance of a program committee consisting of John van Schaick, Jr., of the *Christian Leader*; W. E. Gilroy, of the *Congregationalist*, and L. O. Hartman, of *Zion's Herald*, some of the most vital issues both of editorial policy and of practical management were thoroughly studied.

To Dr. Van Schaick, who was for several years a pastor in Washington, the entire group was indebted for many gracious courtesies, which made the meeting a great delight. He and Mrs. Van Schaick were the hosts at a luncheon at the Cosmos Club in Washington. An equally appreciated courtesy of Dr. Van Schaick's was his chartering of two large automobiles which took the editors to see the glorious spectacle of the Japanese cherry trees in bloom along the Potomac River.

The presence of J. C. Carlile, Editor of the *Baptist Times of England*, added an international touch to the

gathering and provided for many interesting comparisons between religious journalism in this country and in Great Britain.

Through the Washington Office of the Federal Council of Churches, arrangements were made for the editors to meet President Hoover at the White House. After the President had been photographed with the group, Paul S. Leinbach, the Chairman, in presenting the greetings of the editors to the President, said:

"Mr. President, the Editorial Council of the Religious Press represents many different shades of theological opinion and many Protestant communions. There are many subjects on which we may differ, but in one we are all agreed—in our support of and affection for our beloved President. We particularly rejoice in your love for children and devotion to their welfare, your courageous support of prohibition and your unselfish efforts for world peace."

The President in response spoke most appreciatively of the service of the religious press.

Preliminary plans were made for another conference of the editors next year and the following Program Committee was appointed to prepare for it: James E. Clarke, of the *Presbyterian Advance*; David M. Sweets, of the *Christian Observer*, and E. H. Rawlings, of the *Missionary Voice*.

Federation Workers Meet in Chicago

The Annual Meeting of the Association of Executive Secretaries of Councils of Churches, State and Local, will be held in the Hotel Windermere, Chicago, June 20 to 22, under the chairmanship of Dr. Don D. Tullis, Executive Secretary of the Federated Churches of Greater Cleveland. The leaders in the cooperative work of Protestantism in the principal cities of the country and in several important states will, during these days, participate in a program designed to develop better policies and techniques.

Several well-known scholars and leaders in church work will be present to share their experience and insight with the federation workers. These leaders include Prof. John T. McNeill, author of "Unitive Protestantism"; Prof. Arthur E. Holt, of the Chicago Theological Seminary; Dr. Charles Clayton Morrison, Editor-in-Chief of the *Christian Century*, and Dr. W. F. McDermott, Religious Editor of the *Christian Daily News*.

Several of the executives of the Federal Council will be present, as this conference is the chief opportunity during the year for bringing the local, state and national aspects of the federated movement into a working unity.

University of Prague Honors Kenneth Miller

In recognition of his noteworthy service to the Czechoslovak people, both in this country and abroad, the University of Prague is to confer the honorary degree of Doctor of Divinity upon Rev. Kenneth Dexter Miller on June 10. Mr. Miller was for several years Executive Secretary of the Federal Council's Commission on Relations with Churches Abroad and Director of the American Branch of the Central Bureau for Relief of the Evangelical Churches of Europe. The Federal Council is to be represented at the ceremony of the presentation of the degree, which is to take place in the Presbyterian Church at Madison, N. J., of which Mr. Miller is now pastor, by Rev. Henry Smith Leiper, Mr. Miller's successor in the Federal Council.

After his graduation from the seminary, Mr. Miller spent a year in Bohemia under a fellowship from the Presbyterian Board of National Missions, studying the life and customs of the people. After his return to this country he became identified with the Jan Hus Memorial Church in New York, the leading religious institution of the Czechs in that city. Subsequently he was a member of the staff of the Presbyterian Board of National Missions in charge of its work among immigrant peoples, from which position he came to the Federal Council.

MAGNIFYING THE OLD HOME CHURCH

A plan for magnifying the significance of "the Old Home Church" has taken shape during recent months as the result of a suggestion originally made by Dr. William A. Brown, pastor of the First Methodist Episcopal Church in Buenos Aires, Argentina. Convinced that most people still feel an attachment of sentiment to the church of their childhood and youth and that this sentiment could be capitalized in the interest of the Church as a whole, Dr. Brown has worked out plans for observing August 16 as "Old Home Church Sunday." According to the plan outlined by Dr. Brown, the occasion is a day

"for remembering the founders of the local church;
"for recognizing the members of the congregation who have gone into ministerial and missionary service;
"for personal testimony, each one telling 'What my Old Home Church means to me';

"for thanksgiving, each one recalling his great indebtedness to Christ and His Church;

"for repentance, as the searching Spirit of God shall bring to our remembrance the things left undone, as well as the things yet to be done;

"for resolution, many hearing the clear call of God, and answering 'Here am I! Send me!'"

The chief point in the observance is urging people to return to their old home church for worship with the congregation there on Sunday, August 16. This day is chosen because it comes in the heart of the vacation season when people are likely to be returning to their old homes.

The Church Federation of Los Angeles, Cal., is recommending the observance of the day throughout the city, and the Superintendents' Council of the State of California has adopted a resolution suggesting that it be a statewide event.

COMPULSORY MILITARY TRAINING OPPOSED

The Boards of Trustees of two of the largest land-grant colleges, Cornell University and Ohio State University, are being asked by their respective faculties to make military training optional in these institutions. The University of Wisconsin was the first of the land-grant colleges to drop military compulsion.

The Cornell faculty, by a vote of 81 to 38, favored making military training elective. Cornell has the fifth largest college R. O. T. C. During the fiscal year,

1929-1930, \$157,838 was spent by the War Department at Cornell, and in 1928, forty-two men were detailed at this institution for military instruction.

At Ohio State University the faculty vote was very close, the vote being 83 in favor of voluntary drill and 79 in favor of compulsory drill. At a recent student mass meeting on the Ohio State campus, it was voted that "it is inconsistent with the spirit of the Kellogg Pact for our State University to compel students to think and train for war." A petition against compulsory drill was then drawn up in which it was stated:

"Within the last 5 years 25 important educational institutions have either abolished all military drill or abolished its compulsory feature. . . .

"We believe that with the approach of the World Disarmament Conference the time has come for Ohio State University to join the ranks of those clear-sighted universities and schools which are advancing the movement for world disarmament and peace by beginning with disarmament in education.

"Since the whole problem of national defense has been vastly altered by an age of science which has enlarged the destructiveness of armament but intensified the interdependence of nations, we urge that we be allowed to prepare ourselves for national service by choosing such subjects as the International Farm Problem, the International Unemployment Problem, and the Causes and Prevention of War."

Missionary Leaders Consider Relations of Christians and Jews

UNDER the wise chairmanship of Dr. John R. Mott, distinguished leader in the Christian world movement, a Conference on the Christian Approach to the Jews was held in Atlantic City, May 12-15. Included among those present were several leaders of the churches in other lands, including Dr. James Black, Minister of St. George's, Edinburgh; Basil Mathews of Geneva; Kenneth MacLennan of the Conference of Missionary Societies of Great Britain and Prof. Julius Richter of the University of Berlin.

An important part of the program centered around the attitude and work of the local church in relation to its Jewish neighbors.

Two notes especially characterized the discussions of the Conference: first, a conviction of the universal significance of the personality of Jesus Christ; and, second, an emphasis upon efforts to make the attitudes and conduct of Christians more in accord with the spirit and teaching of Christ. At the forefront of the findings stood a call to Christians "to repentance for the prejudice and unjust discriminations against the Jews."

The general outlook of the Conference is reflected in the first section of the findings, as follows:

"We are profoundly convinced that Jesus Christ is the answer to the whole world's need. Having found Him to be the Way, the Truth and the Life for ourselves, we are persuaded that what He is and does for us He can be and do for all men.

"We confess with shame that so often the attitudes and conduct of Christians have not been in accord with the spirit of Christ and His teachings of love and brotherhood.

"We urge Christians to repentance for the prejudice and unjust discriminations against the Jews, sometimes leading even to ostracism, which, we have regretfully to admit, are not yet things of the past. We call on all our fellow-Christians to examine their own hearts and relationships and to cultivate Christ-like friendliness and goodwill toward their Jewish neighbors.

"We gratefully recognize the rich religious heritage of Israel, a heritage which, through Jesus Christ, we have ourselves received and which gives us many great interests in common with the Jewish peoples. Alike worshippers of the one righteous and holy God, sharers together in the ethical and spiritual values of the Old Testament, we desire to stand shoulder to shoulder with the best Jewish leaders of today against the rising tide of secularism and materialism that threatens the ideals which we both hold.

"Having found in Jesus Christ, our Redeemer, the supreme revelation of God, and having discovered our fellowship with Him to be our most priceless treasure and the only adequate way to spiritual life, we have an over-mastering desire to share Him with others and very especially with those who are His own people according to the flesh. We therefore have a clear and compelling evangelistic purpose so to present Jesus Christ by word and deed to the Jews, that they may be attracted to His personality and recognize Him as their Christ, as in truth He was and is."

Taking Stock of the Church Federation Movement

(Continued from Page 10)

On the other hand, third, in spite of the peculiar validity of certain specific appeals, we have frequently not even asked for much-needed funds with which to prosecute basic specialized activities. Comity, evolving into social engineering or survey, expanding into permanent research, cannot be done on a pittance. If Protestantism is in earnest about its task, if our leaders understand and can make articulate the magnitude of the cooperative enterprise, if Christian laymen can be brought to see the sound economy of a social engineering approach to the labors of the future, we ought to be able to secure local items of five, ten, even twenty-five thousand dollars annually in the field of research alone.

You have heard the word "if" three times in the last sentence. These "if's" have to do again with the attitude of denominations as such. Denominational budgets and denominational givers are inevitably and properly the chief sources of interdenominational funds. As denominationalists we must not only not begrudge the allocation to cooperative enterprises of a fair share of the only available funds, we must continuously and progressively encourage such allocation. The real cause of financial inadequacy goes back to the inadequate commitment of the denominations to interdenominational work. It is always easy to agree in principle but with reservations that serve to allow the passage of the bill without the appropriation which alone would make it an effective act. We agree, but with our finger crossed. We pledge the pooling of our marginal time, our random ideas, but not our basic funds. It is entirely possible that our meager support is due not so much to lack of funds as to our trivial conceptions of the function of the Church in modern society and our failure to understand the imperative necessity of cooperative churchmanship.

This situation can be remedied only by long and patient labors, labors which at the end of two decades are hardly begun. Local federations can build their budgets ever so intelligently, but they will not receive the necessary income until we realize that interdenominational constituencies still assemble chiefly in denominational assemblies, and that we shall reap only where we have sown. Most of our sowing will have to be done in denominational furrows. Meanwhile let us budget the needs of the movement up to the limit of a reasonable expectancy, publish the necessary figures persistently and repeatedly, ask for the money, and in faith, nothing doubting, go get as much of it as we can. What we now get will then be willingly increased in the years to come.

III.

Dr. Douglass feels that there is a *lack of integration* in the staff procedures and in the departmental activities of the federations.

At the outset we must confess that he is probably not too severe in observing that the "movement" succeeds on practical levels . . . not primarily because of penetrating thought or high courage and leadership." Whether we think of the paid executives or the volunteer officers, it is a serious question whether we have sought to commandeer a sufficiently high-grade personnel. The secretary of a local federation of churches ought to be a man comparable in caliber with leading community executives in other fields and with the city's outstanding pastors. No smaller man can do the job adequately. Have we always secured this sort of personnel? Have we always provided the man of first rank a permanent professional opportunity? There are incidental difficulties—denominational ministerial standing, old-age annuities, salary adequate from the secretary's point of view but not excessive from the standpoint of underpaid pastors in cooperating churches—which as yet we have hardly faced.

But the real cause for the lack of local integration is the lack of national integration. There is a Missionary Education Movement, there are the Foreign Missions Conference and the Home Missions Council, and various other national bodies which divide a field which is essentially a unit. Many of the local federations face the distracting necessity of coordinating their work very specifically with both the Federal and the International Councils, which have not as yet articulated their tasks in any complete sense, however gratifying the progress already made. If all the national cooperative Protestant bodies were to recognize the essential unity of their work, a psychology would be created in which local Protestantism could much more readily integrate its effort.

Further, there is the lack of integrated procedure in the Federal Council itself, with its numerous outreaching processes with which the local and state federations have such inevitable relationships. You may have thought of this as a purely administrative matter for the general secretary, or a proper topic for the Committee on Function and Structure to consider. The degree of integration in local federations which Dr. Douglass urges is well-nigh impossible until the Federal Council re-thinks and re-aligns its own inner organization. To say this respectfully is only to state a sober fact.

It is obvious that there is here no time to discuss the details of synchronization, coordination and administrative routing, so as to keep workers and financial appeals from getting in each other's way. In general, a deliberate effort to release the thoughtful idealism

of the Church with reference to the great issues of contemporary society would inevitably integrate many now unrelated procedures.

IV.

We come now to the major issue, *the lack of any adequate theory* of federation work. Dr. Douglass challenges us to rough out an instrument which will be a synthetic generalization of the actual facts and experiences of the movement. At this we need not stand halting on one foot. We need only to begin to rough out such an instrument—in fact a beginning has already been made by a committee of the secretarial association now at work. But even when such an instrument has been formulated reasonably well, it will have to be continuously improved in conference with denominational and interdenominational groups everywhere.

In the field of comity, we now have Dr. Douglass's own volume, which he would be the first to say needs to be carried much farther. The task is no light one. In the field of religious education, we have much curricular, pedagogical and other material, but singularly little as yet in administration. In the field of social service, social control, and social education some hopeful salaries are now being made. As regards evangelism, many of us will agree with Dr. Douglass that "an undefined and uncritical religious tradition can hardly be an adequate basis for a final working synthesis of the Protestant cause."

Further, we have, up to date, no adequate machinery for the gathering and compilation of those facts and experiences which Dr. Douglass regards as the necessary stuff out of which such a theory is to be woven. The Federal Council is responsible for promotion. The Association of Executive Secretaries is responsible, on a trivial budget, for annual conferences. Nobody knows better than those who have tried to do an honest piece of committee work on a volunteer basis for such an organization how inadequate is such work as compared with what Dr. Douglass desires.

Moreover, there are deeper issues. There is the whole problem of the Church in modern society, its aims and functions. He who outlines an adequate philosophy of cooperation will need to be in very close touch with any investigation of the relations of Church and State. He will find himself in deep waters. All waters are deep just now. Confusion obtains, not only in churchmanship, but in politics, economics and education. So much the more do we need to examine anew the presuppositions of all our work. It is a problem in spiritual dynamics quite as much as in ecclesiastical mechanics.

We will all agree that parochialism is not enough; that denominationalism is not enough; that Protestantism acting alone is inadequate to the tasks of the

modern city. A nation-wide advance will be possible only as education is based on conviction. Some of the specific questions which an adequate philosophy of the federation movement must seek to answer are:

Can the basic purpose of the enterprise be more exactly defined? Can the federation movement actually eliminate the competitive elements in Protestantism? How can it further minimize local causes of friction and exalt the emotional unity that already exists? How can it further reduce the inhibitions of partisan denominational control?

What is the sphere of federation responsibility? Can national interdenominational agreement be secured as to specific types of work that can be better done cooperatively than denominationally? How can we convince the denominations that their joint work is actually of more, rather than less, significance than purely denominational activities, and that the major area of church interests need not longer be reserved for the independent action of the several communions? Should the federation movement undertake to alter rather than merely supplement the present status of the churches?

How can the federations win larger constituencies and secure profounder commitments and loyalties? Can more thoroughgoing educational processes be developed in place of traditional propaganda methods? How can more and abler laymen be built into the leadership of the movement? Ought the federations to be actually representative of their churches or should they deliberately exercise a prophetic function? What sort of representativeness should be sought?

Can the federations help to deepen and broaden the total meaning of religion? How can we substitute a more thoroughgoing re-study of social ethics for our somewhat doctrinaire attitudes in comparatively petty matters of reform? How can the federation movement re-appraise the deepest significance of the Christian life, individually and socially, personally and organizationally? What is the real responsibility of the Church for social reconstruction?

V.

Finally, we are taken to task for dodging the issue of *faith and order*. Here Dr. Douglass may after all have had a more prophetic insight than some of us more timid and less detached souls have been able to achieve. Time suffices only to make two very brief but earnest suggestions.

1. In this dynamic age, when we face issues significant beyond those of many generations, and millions of us are finding the language of outgrown philosophies pitifully inadequate, why cannot church federations serve as nucleating centers of the faith that is to be?

2. Why cannot church federations do in cooperative terms for urban centers

what the community church does for the village?

The performance of the latter function would inevitably involve a new and constructive approach to the problem of "order," just as an attempt to state the things most certainly believed among us in the vocabulary of our day would put new vitality into our corporate "faith."

Without discarding either a sane opportunism or that sidling approach commended to us by the authors of "Midletown," why should we not face the central importance of the extension function in the work of the Federal Council? Why should we not resolutely recognize that an unaided federal Protestant senate is inadequate to its task, and that that function unfortunately referred to at the outset of Federal Council history as the establishment of branches is (in spite of the occupation of all the major cities) still largely unperformed, while the integration of the organizations already established into a national system is still in a most incipient stage?

To be finally and permanently effective the federal idea must send major roots and minor rootlets clean down to the subsoil of the Nation's life. A Federal Council tree which seeks to withstand the winds of future controversy must be upheld not merely by denomina-

tional roots but also, somehow, by territorial supports. Sooner or later we shall have to face what is involved in the dual basis on which the International Council rests as compared with the single basis on which the Federal Council rests. The local and state federations, themselves, without sacrificing their autonomy; the Association of Executive Secretaries in particular; and perhaps some organization of the federations, must continue to face the problem of a permanently adequate relationship between the various levels of federative Protestant effort. All of us must seek the mobilization of those stronger resources for which Dr. Douglass, as the very heart of his criticism, pleads.

Thus shall we proceed along lines of experimental, pragmatic unity.

While this paper has outlined a task of huge dimensions, the intention has been to regard the work of church federations as really of easier accomplishment now that we have had a chance to see ourselves as others see us. Take Dr. Douglass's strictures lying down, and they are a bucket of icy water, dampening every faint hope of progress; take them standing up, and they are a cold but invigorating shower, every needle point of them setting us tingling with energy. This is the spirit in which Dr. Douglass offers them.

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News of Interdenominational Life and Work

Scranton, Pa., Plans Cooperation

During the past month the churches of Lackawanna County, Pa., of which the chief city is Scranton, are carrying on a campaign to secure the funds for a three-year budget for the new organization known as the United Churches of Lackawanna County. As part of the enterprise a definite attempt has been made to educate the church members of the county to appreciate both the practical and the spiritual values to be realized through larger fellowship and cooperation. A bulletin entitled *Cooperation*, in setting forth the functions to be fulfilled by the new organization, outlines in a comprehensive way the significance of the church federation movement in local communities. Some of the cardinal points of significance of the new enterprise are described as follows:

"A visible symbol of the unity of the Protestant Christian forces of Lackawanna County. There are 163 churches in the county, with no inclusive organization, no visible standard around which to rally in common ventures of advance.

"A center for studying, planning and executing joint Christian enterprises. No such interdenominational agency exists at the present time.

"A voice of the churches on issues of common concern; a press bureau expressing the sentiment of the churches on questions of civic righteousness.

"A counselor in the location of new church and Sunday school enterprises, and, therefore, a helper in securing most economical ministry to the people.

"A satisfying answer to the growing multitude of earnest laymen who are saying loudly 'We are tired of needless competition, duplication and waste; why don't the churches plan their work together?'

"An agency for the promotion of vacation church schools; week-day religious education. The needs in this great area are challenging.

"A bond between the churches and social welfare agencies, creating a connecting link that will prove valuable in administration of charity and in social betterment.

"A minister for the churches in hospitals, jails and county institutions, where the work is too great to be cared for by over-burdened pastors of individual churches.

"A guide to the churches in projection of united evangelistic endeavor, that the whole county may be won to the Lord and Savior of all.

"A money-saver for the combined work. The whole year's program, including the diversified activities, will cost less for all the 163 churches than the annual budget of one church of 400 members."

Philadelphia Federation to Celebrate Twenty-Fifth Anniversary

In 1934, the Philadelphia Federation of Churches completes a quarter of a century of life and service. In connection with this anniversary, a four-year program has been launched in the conviction that the best celebration is an advance to still larger service. This plan, which has been endorsed by the leading denominational organizations of the city, is devoted to assisting the 800 Protestant churches of Philadelphia to reach the non-churched more effectively. It is estimated that there are three-quarters of a million in this group in the city. The "Neighborhood Parish Plan", as it is called, aims to secure for every congregation a definite zone within which it will be responsible for a house-to-house visitation and an effort to reach the unchurched. A standard card for securing the information in every part of the city has been prepared by the Federation of Churches. Through an arrangement for the systematic exchange of information about the church preferences of families thus discovered, it is expected that each pastor will receive a much larger number of prospects for church membership than he could otherwise hope to have.

Student Volunteer Convention to Be Held in Buffalo

The Quadrennial Conventions of the Student Volunteer Movement for Foreign Missions have come to be such noteworthy milestones in the missionary movement, and of such far-reaching importance in interpreting the meaning of the Christian world movement to successive generations of students, that each new convention calls forth widespread interest. The time has come for another of these great gatherings, and Buffalo, N. Y., at the invitation of the Buffalo Council of Churches, has been fixed as the place. The dates are December 30, 1931-January 3, 1932.

In describing the purposes which will bring students and teachers together for the conference from educational institutions of the United States and Canada, the four main objectives are described, as follows:

"1. They will seek a comprehensive view of the world today with its momentous forces—social, intellectual, economic, and spiritual—which everywhere condition and color human life.

"2. They will consider the extent to which Jesus is attracting to Himself the attention and admiration of the world and is demonstrating His unique power to bring life to individuals and to society.

"3. They will consider how that power is finding effective expression in the world-wide enterprise of Christian missions.

"4. Finally, they will attempt to discover what this enterprise must become in the immediate future and what they as individuals must be, and what they must do, to deepen its spirit and direct its progress."

Further information can be had from Jesse R. Wilson, General Secretary, 419 Fourth Avenue, New York.

Dr. Haynes As Teacher of City Pastors

Dr. George E. Haynes, Secretary of the Federal Council's Commission on Race Relations, will lead a group in a discussion of "The Church and Race Relations" at the tenth annual Conference on Church Work in City and Industrial Communities, at Union Theological Seminary, June 16-June 27.

Of the two other groups which will be formed for the study of individual aspects of the city problem, one led by Rev. Floyd Van Keuren, of the Episcopal Social Service Commission of the Diocese of New York, will take up the question of "Church and Family", touching upon marriage and the home; and the other, under the direction of the Rev. Ralph E. Davis, of St. Mark's Methodist Episcopal Church, Brooklyn, will discuss "The Church and Prohibition."

Dr. Edward T. Devine, Chairman of the Committee on Revision of "The Social Ideals of the Churches," appointed by the Federal Council, will deliver six lectures on the conclusions of the Committee's work.

Boston Has a Mid-Week Radio Program

The nation-wide hook-up of stations carrying the Sunday afternoon programs sponsored by the Federal Council from coast to coast has probably tended to lead many people to overlook the remarkable service being rendered by many federations of churches in connection with their local broadcasting stations. As an illustration of an important ministry thus carried on over the air, the program of the Greater Boston Federation of Churches deserves attention. Each Wednesday at half past eleven the Federation provides a different minister for a half-hour service broadcast from station WBZA. The leading clergymen of Boston and its suburbs have given generously to making this radio ministry a success and a host of appreciative letters have been received from those who have been benefited by it.

Evangelism in West Africa

A recent letter from Rev. Irvin W. Underhill, Jr., missionary at Foulassi, Sangamelima, Cameroun, West Africa, to Dr. Goodell, Secretary of the Federal Council's Commission on Evangelism, reads like another chapter in the Acts of the Apostles. After expressing his appreciation of the *FEDERAL COUNCIL BULLETIN* and his deep interest in the Federal Council's work in evangelism, he gives a thrilling account of some of his experiences during the month of February as he traveled with his wife over the extensive field which he occupies. On his first Sunday, 48 adults accepted Christ as their Savior, among them a native chief of great power. After a week's work in Nyanbawsa, Sunday found the little bark chapel crowded to capacity with a few more than 800 persons and, when the invitation was given, 50 people came forward. Mr. Underhill's narrative continues: "Several days' hard traveling over terrible roads, being carried on the backs of men over swollen streams and wading through marshes and swamps, brought us to Ukolenyen. The Sunday service here, however, was a good tonic to me, as 58 confessors came forward at the morning service. The next Sunday in Kumjeon 1392 assembled in our bark church. When I had finished preaching, 116 people came forward and confessed. I had never witnessed such a spectacle before in all my life."

After telling more of his wonderful victories, this faithful missionary says: "Although our furlough is due in August, we are staying over for eight additional months, as there is no one available at present to take our places."

Rochester Churches Hold Industrial Conference

Rev. F. E. Reissig, Chairman of the Social Welfare Committee of the Rochester Federation of Churches, reports a successful conference on "The Church and Industry," held in Rochester, April 26-28. Three outside speakers were brought to Rochester for the occasion; James Myers, Industrial Secretary of the Federal Council, W. P. Hapgood, President of the Columbia Conserve Company of Indianapolis, and Dr. A. A. Heist, formerly pastor of Grace Community Church of Denver and now with the Columbia Conserve Company. Sixteen different groups with a total attendance of approximately 3,000 people heard these speakers and entered into the open discussions. The University of Rochester, the Colgate-Rochester Divinity School, the Rotary Club, The Ministerial Association, large men's Bible classes, church congregations, and the Young Women's Christian Association were included in the list of speaking engagements.

Mr. Reissig reports that, "a great deal of interest was manifested by business men, students and clergy in the messages of these men. . . . There was some criticism, but that was to be expected. Industrial pioneers expect criticism."

The Social Welfare Committee of the Federation of Churches is planning a yearly educational institute. Its plan is not to gather crowds for these occasions but to have the leaders conduct conferences with comparatively small but significant groups. The success of this type of conference this year seems to bear out the value of this kind of set-up.

American Missionaries Number Nearly 8,000

A study just completed by the Cumulative Digest of International Law and Relations, published as one of the bulletins of the Graduate School of the American University, Washington, D. C., shows a total of 7,809 American missionaries now stationed in 87 foreign countries. Nearly one-half of this total, or 3,712 missionaries, are located in the three great countries of China, India and Japan. The figure for China is 1,846; India, 1,351; and Japan, 515.

Annual Meeting of American Tract Society

At the 106th annual meeting of the American Tract Society, held at the Aldine Club, New York, on May 6, William Phillips Hall was elected President for the twenty-sixth time. The following new members were elected to the Board of Managers: Delavan L. Pierson, Dr. Charles R. Erdman, Joseph M. Steels, Dr. Samuel M. Zwemer and Dr. William Carter.

The year's report of the General Secretary, Dr. W. H. Matthews, is entitled "World-Wide Challenge of Atheism" and shows what the Society is doing to counteract atheistic propaganda.

Salt Lake Ministers Use Radio

For the past four years the management of station KSL, Salt Lake City, Utah, has donated fifteen to twenty minutes daily during Lent to the Salt Lake City Ministerial Association. Describing this radio program, Rev. Edward B. Pace, the President of the Association, says that the speakers have more or less closely followed the Federal Council's Fellowship of Prayer. This daily service has been widely appreciated throughout the inter-mountain area. Dr. Pace comments on the fact that station KSL "is practically owned by the Mormon Church so that we especially appreciate the courtesy."

Des Moines Launches Cooperative Program

Since the reorganization of the Council of Churches of the Des Moines Area, in the fall of 1930, it has functioned through four departments and four committees, namely: *Departments* of Ministerial Association, Inter-Racial Relations, Religious Education, and Young People's Christian Federation; *Committees* on Spiritual Advancement, Comity and Survey, Public Service, and Finance.

Among the activities of the Council since January 1, have been: an interdenominational observance of the Week of Prayer, a ten weeks' Standard Leadership Training School graduating fifteen, a city-wide religious survey, Easter preparatory services, and group services for the observance of Good Friday. The Department of Religious Education, in addition to sponsoring the Sunday School Institute, has been instrumental in putting on a Teachers' Preparatory Class held each week in the interest of better prepared Sunday school lessons, and is now active in promoting vacation church schools by setting-up five conferences, four city and one rural, under expert leadership.

The fall program includes an out-of-doors Sunday evening church service during the month of August; the Sunday School Institute with a goal of not less than three hundred registrations, and a laymen's mass meeting.

As a result of a conference with Dr. Roy B. Guild of the Federal Council, an invitation will be extended to the ministers of the state to hold their first convocation in Des Moines in January, 1931.

Mr. Myers' Southern Itinerary

James Myers, Industrial Secretary of the Social Service Commission, gave two courses on The Church and Industry at the Rural Church School at Vanderbilt University in April. He also spoke at Scarritt College, at Peabody College, at the Tennessee State Convocation of Ministers, and gave a radio address. He spent a week at the Human Relations Institute at the University of North Carolina, making two public addresses on the human side of industrial problems and speaking at seminars each day before classes in sociology, engineering and business. On his return trip, he stopped at Reidsville, N. C., and also spent a day investigating present conditions after the strike at Danville, Va. He also visited Greensboro, where he preached Sunday evening in the Methodist Protestant Church and met with a discussion group of business and professional men of which Rev. Ronald J. Tamblin is a member.

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TO ONE who was a student of this Professor Porter thirty-five years ago, this volume has an exclusive interest as it reawakens personal gratitude. A comparison with notes taken of his lectures at that time reveals similarity, but still more that this scholar and Christian has gone on "from grace to grace."

The volume is much more than a story of Paul; it is a revelation of the mind of Christ through Paul—and, we must add, through Porter. It might well add as a sub-title, "Thinking about things in the light of Christ." Its excerpts would make a volume for daily prayer and worship. We are led back through Paul to Christ and then back again into our own life and experience. Professor Porter sums up his position in these striking and majestically inclusive words, "These two things Paul knows: Jesus himself, the Jesus of history, the fact of Jesus; and Jesus in the mind of the Christian, the experience that when one not only sees Jesus as He was, but sees His divine beauty and supreme excellency, adding wonder to knowledge, the nature of Jesus imparts itself to men, and the Christian comes to be in Christ, and Christ in him." Any preacher who feels at a loss for homiletic material will find in this volume a wealth of subject and thought for a year or so.

Paul, according to Professor Porter, first brings all his thought into obedience to Christ and interprets all things by him. He then also understands Jesus through the inner experience of the Christian. What Christ is to the Christian He became because of His earthly life, death and resurrection. Paul's language is thus the language of emotion, rather than of science and philosophy. And we may add that this last sentence characterizes Professor Porter as well as Paul.

Space does not permit adequate reference to the necessarily argumentative sections of the book. It is denied that Paul is a "legalist", even in his attitude toward the words of Jesus. The Christian thinking of Paul is mainly in "the nature of religious confession." "Nowhere does the speculative or philosophical interest appear." At the same time there are arguments in Paul's writings which belonged to Paul's time but have little if any light to cast upon the problems of our own. Professor Porter is thus a discriminating interpreter of his subject.

All through one is reminded of earlier conceptions which Professor Porter reverses. He departs from the so-called historical method, as well as from the

former theological interpretation of Paul. To Paul Christ was not an object to be explained, he was "the explanation of all the problems of religious faith and life."

The reviewer is reminded of the last book he read on the subject, Deissmann's "Paul," a really great book, with spiritual insight. Porter does not find the mystical element in Paul on which Deissmann dwelt. We recall, however, that five out of eleven of Deissmann's chapters were on "Paul, the Christian." Both of these great scholars have been leading in the same direction and one can recall many passages which reveal agreement.

It is not going afield to say that Professor Porter has also given us a volume on Christian unity which might well have been a text-book for the Lausanne Conference. Of the Corinthian creeds Paul practically said "Hold them if you like, but the one thing distinctively Christian in them is the Christlike spirit." We have here also a good sourcebook on peace. Paul's vision was of "a united human community," of "one human brotherhood." "Paul will prove to be the apostle of that freedom and spirituality" which will "adjust itself to the new knowledge and needs of our new age."

One cannot often say that any book should be in the hands of every minister, but we may go as far as that with this one. It is both profound and simple, leading both head and heart. Professor Porter's students could well wish that every reader might discern in it the gentle voice and the charm of personality of the author, as they have in years past. To them it is not only a volume on Christ and Paul, but also one revealing the mind, soul and spirit of a long-loved teacher who for them was and is much more than a professor of theology. It is not irreverent to say that for them the volume is also "the mind of Christ" in their friend and teacher.

CHARLES S. MACFARLAND.

National Defense

A Study of the Origins, Results, and Prevention of War.

By KIRBY PAGE

Farrar & Rinehart. New York. \$3.00

THIS tremendously searching discussion of the evils, tragedies, atrocities and causes of the World War devotes an entire section to a powerful presentation of constructive policies for abolishing war by the substitution of rational procedures for the peaceful settlement of international controversies.

The vast amount of exact information and quotations from many authorities

makes this amazing volume a treasure-house for speakers and workers.

Mr. Page presents first of all the causes of the World War: nationalism, imperialism, militarism, chauvinism, fear and alliances. After presenting the immediate origins, he asks just why the United States entered the war. This chapter of twenty pages is a startling disclosure of the sinister forces and secret influences that resulted in America's participation: the financial interests of America's munition-makers, clever but deceitful propaganda, manufactured atrocity stories, the personal convictions and secret commitments of Colonel House, Germany's blundering diplomacy and President Wilson's personal attitude. In closing this chapter, Mr. Page asks what the results of the World War would have been had the United States not entered, with rather disconcerting conclusions.

Explanations of the war given by the principal national leaders form another illuminating chapter—convicted out of their own mouths. Even President Wilson shifted his explanation after we entered. Religious leaders, too, got badly entangled in their understandings and declarations.

Part II, devoted to the Results of the World War, in three terrible chapters deals with atrocities, economic and political consequences, and moral and spiritual effects. Here is a collection of eye-witness testimonials of what the soldiers underwent that probably has never been equalled. Everyone who believes that war may sometimes be needed should read these frightful descriptions. Here is one quotation from Sir Philip Gibbs: "It was not far out of Ypres . . . only a rubble of bricks banked up with sandbags and deep mine-craters filled with stinking water. . . . Bodies, and bits of bodies, and clots of blood, and green, metallic-looking slime . . . our men lived there. . . . Lice crawled over them in legion. Human flesh, rotting and stinking, mere pulp, was pasted into the mud-banks. If they dug to get deeper cover, their shovels went into the softness of dead bodies who had been their comrades. Scraps of flesh, booted legs, blackened hands, eyeless heads, came falling over them when the enemy trench-mortared their position or blew up a new mine shaft."

The deliberate, deceitful propaganda of the various governments in order to maintain the fighting morale of their respective peoples, the way in which religious leaders "gave their blessing to the instruments of war," and the "moral and spiritual blindness" that overcame the people, are given graphic treatment in Chapter XII.

In the ten trenchant chapters Mr. Page analyzes the perils to world peace,

among which he discusses nationalism, militarism, imperialism and economic rivalry, war debts, territorial disputes, racial antagonisms and the hostility between communism and capitalism, presenting a dark outlook indeed. Surprisingly, however, for an American, he closes this section with the question: "Will the United States Become a World Menace?" He marshals not a few reasons for anxiety.

Notwithstanding the blackness of the war clouds, Mr. Page is not without hope. In the closing section of his great work he discusses "The Strategy of National Defense." He maintains that efforts at security by preparations for war and by war are the road to destruction, but that real security may be realized by promoting the agencies and institutions to peace and the will-to-peace on the part of the people.

In the closing section of the last chapter Mr. Page outlines "A Twenty-Two Point Program for Patriots."

This is unquestionably Mr. Page's most effective volume on war and peace. It should find a place in every library and in every church and should be mastered by all peace workers.

Peace workers generally will be grateful to Mr. Page for this incisive, illuminating and inspiring volume.

SIDNEY L. GULICK.

The Jew and His Neighbor

By JAMES W. PARKES

Richard R. Smith. \$1.50

WHATEVER may be the causes of social distance between Christians and Jews in the United States, the results of this analysis convince Mr. Parkes that religious strains have been more important than economic or political conflicts in the history of European anti-Semitism. According to this author, who is in student Christian work in Geneva, the patterns of thought which commonly form Christians' attitudes toward Jews today survive from the twelfth to the sixteenth century behavior of Christians. Christians degraded the Jews by isolating them in ghettos; refused Jews the right to own land; excluded Jews from normal occupations (a Bull of Pius V in 1566 prohibited Jews from any trade which might bring them into contact with Christians, excepting the buying and selling of old clothes); forced Jews to wear distinguishing dress and then made that dress the mark of disgrace; persecuted them for their faith; destroyed their books; and at Easter ruled Jews off the streets (and onto special tax lists!). "Great saints such as Jerome, Ambrose, and Cyril of Alexandria were fervent Jew-haters, and the latter was responsible for a terrible massacre in his city." In his mature years Martin Luther forgot his youth's opposition to persecution of the Jews and in a pamphlet "recommended the destruction of their synagogues and their holy books, the prohibition of all teaching of

Judaism, the robbing of their wealth, and the setting to forced labor all of those who were not expelled from the country." Calvin, too, was conventional in his attitude.

The chief value of the book is in reminding us of facts which Christians take too little into account in seeking to understand why Jews feel and act as they do now. If we learn anything at all from the history of Christian-Jewish relationships, the lesson is that tariff barriers in the realm of ideas result in great difficulties. Moreover, the evil of complete isolation between groups living in the same neighborhoods is that each culture tends to grow sterile. Tolerance is not enough: a sharing process must be worked out.

Christianity and Rural Life

A SERIES of study courses and texts on the general theme of "Christianity and the Rural Life of the World," has been published this spring by the Council of Women for Home Missions, 105 East 22nd Street, and the Missionary Education Movement, 150 Fifth Avenue, both in New York. The titles, with brief descriptive notes, are given below.

For Adults

LEADERS' MANUAL FOR ADULT GROUPS STUDYING CHRISTIANITY AND THE RURAL LIFE OF THE WORLD. By Ralph S. Adams, member of the Interseminary Commission for Training for the Rural Ministry in New England.

This course is primarily based on Prof. McConnell's THE RURAL BILLION. It suggests practical methods and cites helpful source materials for study. Paper, 25 cents.

AGRICULTURAL MISSIONS. By Benjamin H. Hunnicutt of the School of Agriculture, Lavras, Brazil.

A reading book by a pioneer in the field of agricultural missions. The first comprehensive treatment of this comparatively recent phase of Christian missions. Cloth, \$1.00.

CHRIST COMES TO THE VILLAGE. Edited by Mary Schauflier Platt.

A study book for women and young women; contains chapters by such well-known authors as Dr. Eleanor T. Calverley, Mabel Ruth Nowlin, Alice B. VanDoren, and E. Stanley Jones. Cloth, 75 cents; paper, 50 cents.

KOREA: LAND OF THE DAWN. By James D. Van Buskirk, M.D., Vice-President, Severance Union Medical College, Seoul, Korea.

Illustrates how Christian forces are approaching a people living under predominantly rural conditions. Cloth, \$1.00; paper, 60 cents.

For Young People

THE RURAL BILLION. By Charles M. McConnell, Professor of Town and

Country Church, Boston University School of Theology and Newton Theological Institution.

Of the world's total population of nearly two billion, more than one-half are living on farms and in villages. What are the conditions of rural life today throughout the world and what are the churches and their missions doing to extend and enrich Christian service among the rural peoples? Cloth, \$1.00; paper, 60 cents.

A YOUNG PEOPLE'S COURSE ON CHRISTIANITY AND THE RURAL LIFE OF THE WORLD. By Roy E. Burt, Secretary for Epworth League and Young People's Work. Department of Missionary Education of the Methodist Episcopal Church.

Based primarily upon THE RURAL BILLION, this course suggests methods, discussion topics, reference materials, etc. Paper, 50 cents.

Intermediate

TREASURES IN THE EARTH. By Fred Hamlin.

A book of stories about Christian leaders of the Orient, Africa and Latin America. Cloth, \$1.00; paper 75 cents.

THE CHURCH AND THE WORLD'S FARMERS. By Mary Jenness.

A course for leaders of intermediate groups studying Christianity and the rural life of the world. Paper, 35 cents.

THE ADVENTURES OF MR. FRIEND by Harold B. Hunting.

A series of short stories about persons who have worked through the Church and its allied agencies for country boys and girls. Cloth, \$1.00; paper 75 cents.

Junior

WHEAT MAGIC. By Marguerite Harmon Bro, Ruth E. Murphy, Adah Kieffer and others.

A text on rural life in other lands. Cloth, \$1.00; paper, 75 cents.

OUT IN THE COUNTRY. By Hazel V. Orton.

A text on rural life in America. Cloth, \$1.00; paper, 75 cents.

OPEN WINDOWS. By Mary Entwistle.

About farm children in India, China, Africa, and other lands. Cloth, 75 cents; paper, 50 cents.

Primary

THE WORLD ON A FARM. By Gertrude Chandler Warner.

The adventures of the Friendly Farmers at Pleasant Valley Farm. Cloth \$1.00.

THE FRIENDLY FARMERS. By Gertrude Chandler Warner and Elizabeth Harris.

A text telling how those on Pleasant Valley Farm became friends with other farmers of the world. Cloth, \$1.00; paper, 75 cents.

The Red Harvest; The Poets' Cry for Peace

Assembled and edited by Vincent Godfrey Burns. Macmillan. \$3.75

A REMARKABLE COLLECTION of poems written largely by those who actually experienced the horrors of the World War. The poems have been carefully arranged, beginning with "The Outbreak," and going on under various section titles, such as "The Trenches," "The Dance of Death," "War's Harvest," "Woman and War," "Christ and War," "Peace," "The Unknown Soldier," "The Federation of the World," and "In Memoriam."

The author's Introduction of fifteen pages is a vigorous description of the folly and crime of war. In the closing sections he says: "To originate, foster and establish the spirit of peace among men is the primary business of all churches—and yet through the centuries churches, organized in the name of the great Lover of peace, have betrayed His hope." His claim, however, that "while the voice of the church has been silent—the voice of poesy has sounded in its behalf across the world" seems to overlook the failure of many poets who have devoted their talents to the glorification of war. The sober fact is that all the great institutions of civilization and culture have "sinned and fallen short" of their high duty.

But we may rejoice that signs not a few indicate that leaders in every walk of life are now awakening to the real significance of war and are beginning to array themselves against man's most terrible enemy and scourge.

Problems of Peace

The fifth series of lectures delivered at the Geneva Institute of International Relations, 1930, Oxford University Press. \$3.00.

Next to a visit to Geneva to sit at the feet of the great students and thinkers on the world organization for peace is the reading of their stimulating addresses. To summarize the fourteen lectures in a paragraph or two is impossible. The names of some of the lecturers must suffice to suggest the wealth of the material presented. They include such outstanding leaders as Professor Gilbert Murray, Sir Andrew McFadyean, Professor W. Rappard, Professor Manley O. Hudson, Mr. J. L. Garvin, Professor S. de Madariaga and Professor A. E. Zimmern.

The Genius of Mexico

Lectures delivered before the Fifth Seminar in Mexico, 1930, Committee on Cultural Relations with Latin America, New York. Edited by Hubert C. Her-ring and Katharine Terrill. \$2.50.

The twelve lectures given in this collection begin with "The Genius of Mex-

ican Life"; go on to consider the Indian and his place in Mexican history and culture; deal with the economic, agrarian, labor, social and political problems and the Monroe Doctrine; and conclude with a "Summary and an Interpretation." This volume will be particularly appreciated by those who have visited Mexico. But every eager student of things Mexican will find here an informing and illuminating presentation of the new life and hopes of the Mexican people.

The Orient Steps Out

By MARY JENNESS

Abingdon Press. \$1.00.

A vivacious description for young people in their middle teens of modern India, modern China and modern Japan, centering attention on striking Christian personalities. Each of the twenty-five chapters ends with questions for discussion which will help a class to fix in mind the main ideas.

Dangerous Drugs

By ARTHUR WOODS

Yale University Press. \$2.00

An arresting and readable statement of the extent to which dangerous drugs are gripping millions of victims in all parts of the world. The volume describes the drugs, the effects of addiction upon individuals and upon society, the ominous extent of the illicit traffic, and the program getting under way to control it. Every intelligent citizen should be informed on this subject and help to create the public opinion and the public will that are needed to cope with this growing menace.

The Stroke of the Moment

A Discussion of the Foreign Debts.

Edited by OSWALD CHEW

J. B. Lippincott. \$3.00

A COLLECTION of 41 articles discussing the question of debt cancellation from various angles, by such eminent leaders as General O'Ryan, Former Ambassador Herrick, Former Ambassador Jusserand, Newton D. Baker, Secretary Mellon, André Tardieu, Mr. Chew himself and many others. The documents issued by the Princeton University faculty and by the forty professors of economics, law and history of Columbia University are given in full.

The Bible and Business

By UMPHREY LEE

Richard R. Smith. \$1.50

HERE IS a new approach to the Bible. It is not an attempt to justify, or to condemn, present business practices by appeal to proof-texts, nor is it a formulation of biblical teachings upon the ethics of business. It is rather an objective study of the different his-

torical levels out of which the biblical writings emerged, to discover what were the occasions and the methods of business dealing, in ancient Israel, after the Exile, in the times of the prophets, lawgivers and sages, in the days of Jesus and the early church. The writer finds, running all through the Scriptures, the living testimony "that all economic organization must aim at justice and that man's soul must not be in slavery to the things which he possesseth." An adult class of business men will find this study suggestive and refreshing.

B. S. W.

Christian Conquests

By ROBERT MERRILL BARTLETT

Cokesbury Press. \$1.25

THESE "studies in spiritual victories" have a poetic and mystic quality which, together with a charming literary style, ought to win for them a wide reading. The "conquests" are self-conquests, in the face of adversity, sudden longings and misgivings, persistent memories of past failures, the desire to be someone else than oneself, the commonplace, the necessity for compromise, old age, pain, death. These are the very experiences where religion should acquire for us its deeper meanings.

Liberty in the Modern State

By HAROLD J. LASKI

Harper & Bros. \$3.00.

THE VOICE of Harold J. Laski, Professor of Political Science at the University of London, is one to which the student of politics listens with interest and respect. In this book, Professor Laski develops in a comprehensive manner his philosophy of liberty—personal, political, governmental. Nor is he blind to the abuses which masquerade under the name of liberty. Practical suggestions are made for the correction of these abuses.

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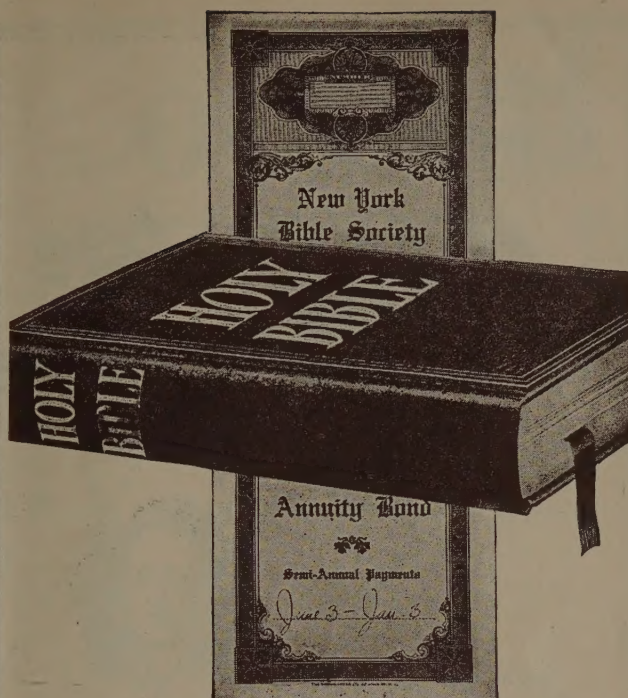
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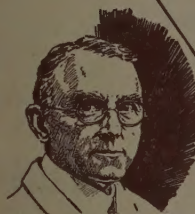
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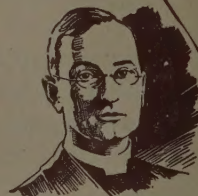
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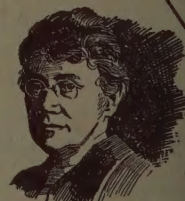
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